The CHRISTIAN CENTURY

Published Weekly

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America's Heart Is Sound!

By Bernard Postal

The Church and a New World Order

Full Text of the Findings of the Malvern Conference

Missions and Power Politics

An Editorial

Germany and Europe's Chaos

An Editorial

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In This Issue

THE MALVERN CONFERENCE

already bids fair to gain recognition as a landmark in modern Christian history. It was held early in January at Malvern, England, and was participated in by more than two hundred leaders of the Church of England. Its chairman, the Archbishop of York, introduced the resolution published in this issue. An editorial on the conference appeared in The Christian Century for January 29.

BERNARD POSTAL

was educated at the City College of New York, the University of Wisconsin and New York University; served for three years on the staff of the *New York Times;* was editor of the Jewish Telegraphic Agency and *Jewish Daily Bulletin* for two years; editor of the *Jersey City Jewish Standard;* managing editor of the Seven Arts syndicate, and is now director of public information for the B'nai B'rith fraternal society. He lives in Washington, D. C.

Coming

The exceptional interest aroused by the new book by the editor, *What Is Christianity?,* together with the attendant discussion, has led to a demand for further comment. No book so challenging to long accepted ideas could appear without provoking debate. Dr. Morrison has therefore consented to answer, in a series of articles which will begin on March 5, the most searching questions which have been raised concerning the thesis presented in his book. Some of these have been raised in articles in other journals, some in book reviews, some in the hundreds of letters received by the author. Their answer in these pages will provide an invaluable added commentary on the book.

The CHRISTIAN CENTURY

February 19, 1941

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Contents

Editorial
- Editorial Paragraphs 245
- The Search for a Lasting Peace
  - II. Germany and Europe's Chaos 248
- Missions and Power Politics 250

Quintus Quiz: Laughter and Friends 252

Contributed Articles
- The Church and a New World Order
  - Resolutions of the Malvern Conference 253
- America's Heart Is Sound! by Bernard Postal 255

Books
- John Foxe and His Book, by J. F. Mozley 258
- Books in Brief 258
- Books Received 259

Correspondence 260

News of the Christian World
- Correspondence from Turkey 262
- Correspondence from Chicago 262
- Correspondence from Mexico 264
- Churches Launch Relief Appeal 265
- Chicago Ministers' Week 266
- Correspondence from New York 267
- Correspondence from England 269

Current Feature Films 270

Calendar of Coming Events

Feb. 16-19. Missionary Assembly, Clearwater, Fla.
Feb. 16-23. National Christian Mission, Cleveland, O.
Feb. 17-19. Missouri Pastors' Retreat, Columbia.
Feb. 18-20. Georgia Pastors' Retreat, Macon.
Feb. 18-20. Carew Lectures, Princeton Theological Seminary, Princeton, N. J.; Elmer G. Homrighausen, speaker.
Feb. 18-20. Eden Theological Seminary Convocation, Webster Groves, Mo.
Feb. 18-20. Western Section, Alliance of Reformed Churches, Baltimore, Md.
Feb. 18-21. Conference on Ministerial Training, Gammon Theological Seminary, Atlanta, Ga.
Feb. 18-21. Thirkield Lectures, Gammon Theological Seminary, Atlanta, Ga.; Paul N. Garber, speaker.
Feb. 19-20. Advanced Workers' Coaching Conference, Decatur, Ill.
Feb. 20, 21. Foothill Baptist School of Leadership and Service, Los Angeles.
Feb. 21, 22. Christian Youth Fellowship Meet, Herrin, Ill.
Feb. 22. Pennsylvania Congress for American Liberties, Harrisburg.
Feb. 22-24. Missionary Assembly, Tallahasse, Fla.
Feb. 22-28. Brotherhood Week.
Feb. 23. Charles Street Forum, Boston; Gaius Glenn Atkins, speaker.
Feb. 23. Chicago Sunday Evening Club; Henry Sloane Coffin, speaker.
Feb. 23. Chicago Sunday Forum; Jerome Davis, speaker.
Feb. 23. Ford Hall Forum, Boston; Harry F. Ward, speaker.
Feb. 23, 24. Church League for Industrial Democracy Conference on Malvern Conference. Trinity Church, New Haven, Conn.
Feb. 23-Mar. 2. National Christian Mission, Portland, Ore.
Feb. 24, 25. Baptist School of Leadership and Service, Los Angeles.
Feb. 24, 25. Missionary Assembly, Quincy, Fla.
Feb. 25. International Relations Conference, Camden, N. J.; Kirby Page, leader.
Feb. 26. Ash Wednesday.
Feb. 26. Inauguration of President, Yankton College, Yankton, S. D.
Feb. 27, 28. Foothill Baptist School of Leadership and Service, Los Angeles.
Feb. 27-Mar. 1. National Conference on Theological Education and Labor, Washington, D. C.
Feb. 28. World Day of Prayer.
Feb. 28. International Relations Conference, Harrisburg, Pa.; Kirby Page, leader.
Feb. 28-Mar. 1. Christian Youth Fellowship Meet, Robinson, Ill.
Mar. 2. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Mar. 2-9. National Christian Mission, Seattle, Wash.
Mar. 3-7. Southern Mountain Workers Conference, Knoxville, Tenn.
Mar. 4. International Relations Conference, Albany, N. Y.; Kirby Page, leader.
Mar. 4-10. National Sharecroppers Week.
Mar. 5. Hyde Lecture, Andover Newton Theological School, Newton Centre, Mass.; Gaius Glenn Atkins, speaker.
Mar. 5. International Relations Conference, Utica, N. Y.; Kirby Page, leader.
Mar. 6. Philadelphia Annual Methodist Conference, Allentown, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVIII CHICAGO, FEBRUARY 19, 1941 NUMBER 8

EDITORIAL

MUSSOLINI'S empire, already rich in inherited ruins from ancient days, is augmenting its stock of ruins with every passing week. A line of fresh Italian ruins now stretches along the coast of north Africa from the Egyptian border to Bengazi and beyond.

Italian Empire Crumbles

Bengazi itself was so quickly taken that the city and its port suffered little injury, but Italy's African army is an almost total wreck. Similar disasters have befallen Italian troops and posts in east Africa, where British forces are closing in on Ethiopia and the native population is rising for a fierce revenge upon their recent ruthless conquerors. The campaign in Albania continues to show a lengthening record of Italian losses and Greek gains. The British naval and air raid upon the docks at Genoa was perhaps the most terrifying of all, for it brings the war home. If ships and planes can, without opposition, bombard Genoa, then Spezia, Pisa, Ostia, Rome and Naples can be safe only by sufferance. The effect of the Italian defeats, especially in north Africa, upon the prospects of French "collaboration" with the Axis powers is also to be taken into account. This is doubtless one factor which has fortified the aged Marshal Petain in his stand for France.

Propaganda or News From Vichy?

NO EPISODE of the war more completely illustrated the permeation of news with propaganda than the past week's events in Vichy. First, it was reported that Petain had yielded to German pressure and brought Laval back into the cabinet. Then it was given out that Petain stood pat and Laval was not going into the cabinet, but instead Admiral Darlan was to become number two man with a reversion of the premiership in case anything happens to Petain. This last item is confirmed as true. But the successive reports of Petain's weakening and stiffening must be read in the light of the sources from which they issued and the effects which London and Berlin desired to produce upon public opinion. In any case, it does not appear that Petain defied Hitler by refusing to admit Laval to his cabinet. If he defied anybody it was Laval, for he offered him a cabinet post but refused to step aside to allow him to become premier or even to designate him as next in line, and Laval would accept nothing less than first place. Laval preferred to wait, and Hitler preferred to let him wait rather than force the issue. Besides, Darlan may serve his purpose as well for, while he is less definitely pro-nazi, he has, for that reason, better standing with the French people. So Petain and Hitler face each other without defiance but with mutual resistance. The contest is unequal, but for the present it is measurably equalized by the fact that each party has one big shot in his locker which is more valuable to threaten with than to shoot. Hitler can take over unoccupied France—and thereby drive the French navy into the arms of Great Britain and destroy any hope of collaboration between French and German industry. Petain can go all out in resistance to German control—but that would precipitate the destruction of his government and the complete enslavement of his people.

Britain Has Resources In America

OFFICIAL reports, both British and American, as to the imminent exhaustion of British dollar resources are doubtless statistically true but apparently they do not state the whole truth. What Congress wants to know, or ought to want to know, before voting to *give* vast quantities of supplies to Great Britain is whether or not British ability to pay is exhausted, or nearly exhausted. The secretary of the treasury recently said that British purchases must stop at once if the lend-lease bill is not passed, and that orders were even now being held back because Great Britain had no dollar exchange with which to pay. How true is that? Not very, if one is to judge from reports in the financial section of the *New York Times*. The financial expert, telegraphing from London, reports that the British treasury has appointed Sir Edward R. Peacock to make a study of the question of "a realization against British interests in United States businesses." It is admitted that these interests are very large. The prob-

lem as to whether or not they should be converted into credits available for war supplies "took precedence over all others in financial discussions of the week," says the correspondent. "It is felt that the situation of many leading British companies may be greatly affected by the sale of these direct investments." That would be too bad! A few details are supplied:

> Britain will not lightly part with such assets as Courtauld's 90 per cent interest in the American Viscose Company; Unilever's investment in Lever Brothers of Massachusetts; the Royal Dutch majority holdings in Shell Union Oil or British-American Tobacco's interests in the United States, to mention only a few of such holdings, which clearly are of a vastly greater value and importance to British interests than the holdings of ordinary dollar securities.

This does not seem to describe a back-against-the-wall attitude. The stock market, we are told, has as yet reacted only slightly to this possibility of trading American investments for British defense bonds, but "an uneasy undercurrent has been set in motion." Then follows this strange sentence: "It is admitted that Britain should scrape the pot before seeking actual American financial aid, but it also is argued that in many instances it would be better to keep these business interests in British hands for the dollars which they can return through earnings for the British cause, not only now but also in the future." Scraping the pot and at the same time keeping the investments do not seem to go together.

All Norwegian Bishops Protest Nazi Misrule

IN NORWAY, as in Germany, Austria and Holland, the most outspoken condemnation of the regime of nazi tyranny has come from the clergy. The churches alone among the organized institutions of these countries have had principles contrary to those of violence and misrule, and the courage to let their voices be heard. Norway's seven Lutheran bishops have united in the most outspoken and specific criticism of nazi tactics that has yet been heard in any of the occupied lands. The protest lists three types of injustice and lawlessness of which the government is guilty: the systematic violence of the Quisling Storm Troopers, to whom the government has given immunity from police interference; the subjection of the courts to arbitrary political control, leading to the forced resignations of all the members of the supreme court; and interference with the sworn secrecy of the pastoral relation. Ample details and specifications are given under each of these heads. The bishops demand a "clarification" of the situation under which the nazi government seems to encourage violence and contempt for law, and they wish to know whether a state which indulges in such practices as are enumerated in the document can claim that it is defending "right, justice and the moral duties contained in the Bible and the confession." These are purely rhetorical questions. What is really wanted is not clarification but rectification. What the bishops issued was not an inquiry but a pronunciamento. It was all the more courageous because its publication was timed with the visit of Heinrich Himmler to Norway, the man who is directly responsible for the abuses against which they were protesting. Almost simultaneously the Roman Catholic bishops of the Netherlands issued a pastoral letter forbidding Catholics to join nazi groups and refusing final Catholic rites to "Liberals, Socialists, Communists and National Socialists"; and Dutch Calvinists made an equally uncompromising statement of opposition to the invaders.

Norway Asks Food For Children

AS FOOD SUPPLIES run low in country after country, the starvation which was predicted last summer begins to stalk over Europe. Poland, crushed by war, her harvests in 1939 and 1940 ruined or diminished, reached the deadline first. Conditions there now are the worst on the Continent. Occupied France is not far behind. Last week the exhaustion of food supplies in Belgium was announced by the Hoover committee, whose practical plan for extending relief without war aid to either side still awaits trial. This week a group of eminent Norwegians issue an appeal from their harried nation. They say that "speedy action is necessary if serious and lasting harm to the health of the present younger generation is to be avoided." They know that in the First World War the blockade took 800,000 lives, and that the heaviest mortality was among children between the ages of five and fifteen, where the death rate increased by 55 per cent. Of that blockade, Arthur Bryant writes in *Unfinished Victory:* "The whole of central Europe, comprising 150 millions, was sick, physically and spiritually. The average weight of the urban population sank by 20 per cent. Diseases caused or aggravated by undernourishment were rampant. At Nuremberg after the war 50 per cent of the children had tuberculosis. Children born during the latter part of the blockade averaged only four or five pounds in weight. A visitor to a Cologne hospital reported boys and girls of six years with tiny, shrivelled bodies covered with queer, inelastic skin that could be moved about in folds, with smooth, soft skulls that yielded to pressure and bones so soft that they could be bent by the touch. A whole generation grew up in undernourishment and misery. It makes intelligible much that is otherwise unaccountable in nazi Germany—the hysteria, the emotionalism and the lack of proportion." Yet there are Christians who dare to uphold a repetition of this ghastly treatment, not to one nation, but to five; not to enemies, but to friends!

The Lease-Lend Bill Passes the House

ON February 8 the House of Representatives passed the lease-lend bill (H. R. 1776) by a vote of 260 to 165. It was not a party vote, but the 24 Republicans who voted for the measure were almost exactly balanced by the 25 Democrats who voted against it. All independent members of the House—three Progressive, one Farmer-Laborite and one member of the American Labor party—voted against enactment. Before passage, the House had amended the bill in certain particulars. It

had set a two-year limit on the contracts which the President may authorize; it had limited the value of the military equipment which may be sent abroad during the current fiscal year to $1,300,000,00; it had attached a disavowal of authorization of naval convoys for merchant ships. Perhaps more important than any of these, it had adopted an amendment which would allow Congress to rescind the entire measure at any time by concurrent resolution—an action which requires only a majority vote in both houses and is not subject to presidential veto. But none of these amendments altered the fundamental character of the bill. It still remains a blank cheque for President Roosevelt to endorse to the order of Mr. Churchill. Under the powers granted him in the bill, despite all the amendments, the President can precipitate a situation before which Congress and the country will be helpless to act otherwise than on his dictates. Action now shifts to the Senate. As this is written, the foreign affairs committee of that body is about to conclude its hearings. The final witness in support of the bill is expected to be Wendell Willkie; one of the closing witnesses in opposition was the editor of The Christian Century. Debate on the Senate floor will be intense; it may continue for weeks. Despite reports from administration quarters carried by a press that seems eager to rush the nation into a war dictatorship, the outcome of the struggle in the Senate is by no means certain. There is still plenty of time for the individual citizen to make his convictions count in this last-ditch stand for democracy.

Mr. Churchill Tries to Reassure America

WHEN Senator Wheeler charged that Mr. Churchill's broadcast on February 9 had been "arranged" between Washington and London, he was giving voice to a suspicion that could hardly be avoided. The prime minister's speech was too well timed with relation to the approaching vote in the Senate on the lease-lend bill, too obviously calculated to calm American fears as to what Britain would ask of President Roosevelt if he were given this unlimited grant of power, to have been just a chance oratorical shot in the air. Apparently Mr. Churchill had been told that he had created grave misgivings in this country by his remark in his Glasgow speech that no American troops would be needed "in 1941." It was put up to him, therefore, to remove these misgivings. Right manfully he attempted to do it: "We do not need the gallant armies which are forming throughout the American union. We do not need them this year nor next year nor any year that I can foresee." The American people have welcomed this reassurance. They can be counted on to remember it, whether Mr. Churchill and Mr. Roosevelt do or not. Nevertheless, Mr. Churchill should not be unduly surprised if American misgivings are not immediately dissolved. Only five days before he made his speech Ronald H. Cross, minister of shipping, had told the British public that "it would indeed be inconsistent to make the great efforts that are now under way and contemplated in the United States today—to provide this country with aircraft, tanks and many other munitions of war—if they were not paralleled by assistance to our vital communications." That, if it means anything, means a British expectation of American naval convoys. Naval convoys almost certainly mean American entrance into the war. And American entrance into the war will ultimately mean the use of America's "gallant armies," however unable Mr. Churchill now is publicly to foresee that outcome.

Must Draft Objectors Submit or Starve?

WITH CONSCRIPTION now going into high gear across the country, the government acknowledges that between 6,000 and 8,000 men have succeeded, despite regulations which provide for deferment first on all other grounds, in getting themselves classified as conscientious objectors. The size of this body of objectors, which is expected to equal 20,000 in the first year, indicates that both the government and the churches face a problem of large dimensions in providing the "civilian service of national importance" which the law prescribes for these men. The government has on its hands more objection to army service than developed throughout the entire First World War, when only about 4,000 conscientious objectors appeared out of a total of more than 5,000,000 men who were drafted. The churches are confronted by the staggering challenge of providing an estimated $3,000,000 to finance the program of nonmilitary work which the President authorized on February 7 for these men. The first seven camps have been set up in key locations throughout the country. While the government will provide barracks, cots, blankets and tools, the churches are expected to feed and clothe their young men and to provide leadership, educational and recreational facilities. The men, many of whom have dependents, are expected to serve without pay. So far none of the churches, with the exception of the Quakers, Mennonites and Brethren, have taken financial steps at all commensurate with the size of the obligation. The Methodists are issuing an appeal in March for $1,000,000, but the money is intended to provide religious ministry to draftees in military cantonments. Why are Methodist conscientious objectors omitted? Are the churches honoring their pledges to uphold the rights of conscience by giving their young men a choice between going to camps to starve, going to jail, or renouncing their conscientious objection to war?

Has Niemöller Entered the Catholic Church?

HARDLY any other imaginable report could have shocked world Protestantism so much as the dispatches from Berlin stating that Martin Niemöller has entered, or is about to enter, the Roman Catholic Church. Everywhere those who have hailed the courage of "Hitler's most famous prisoner" are asking: Can it be true? Is it conceivable that this reincarnation of Martin Luther, himself named for the embattled reformer, can have made this change in his church allegiance? The

reports are denied by Niemöller's family and close friends. They have as yet received no official confirmation from Catholic sources. But they come from one of the most careful and trustworthy correspondents in Germany, Louis P. Lochner, head of the Berlin bureau of the Associated Press. Mr. Lochner, himself the son of a Lutheran minister, has unusually intimate contacts with the German church situation. For the present, these reports should be regarded as no more than unconfirmed rumors. However, it must be recognized that there is nothing in Niemöller's character to make them inherently impossible. Niemöller always has been a believer in authoritarian government; as a political philosophy he has always regarded democracy with scorn. It is not a long step from the rejection of democratic politics to the rejection of democratic religion. The belief which has kept him for almost four years in solitary confinement at the Sachsenhausen concentration camp is thoroughly in keeping with Catholic dogma. It holds that there is one realm in which the state is to exercise absolute authority and another realm in which absolute authority inheres in the church; Niemöller's imprisonment resulted from his charge that the state had invaded a realm in which it had no legitimate business. Whatever the facts behind present rumors may turn out to be, it must be acknowledged that there is much in the Catholic position in full accord with the Niemöller temperament.

The Search for a Lasting Peace

II. Germany and Europe's Chaos

HAVING DEVOTED the opening editorial in this series to the problems presented by Great Britain in the making of a stable peace, we turn now to the prospects for a lasting peace on the European continent. Is there any hope for such a peace? Can this blood-soaked continent maintain the semblance of armistice only so long as its peoples live in armed camps or are held in check by some conquering power? Or is there a way by which a peace might be written which would generate moral forces strong enough to subdue the forces of disintegration?

In any search for a lasting peace, the fundamental problem of the Continent is its disunity. To be sure, the roots of suspicion and hatred go deep in European history. There are European peoples who nurse the hope of revenge for wrongs suffered a thousand years ago; who keep alive the memory of ancient injuries as though they had been suffered yesterday. This historical entail of hatred constitutes one phase of the problem of European peace which may not be lightly disregarded and surely will not be easily dissolved or transcended.

But these ancient feuds do not create so baffling a conundrum for those who would see Europe settled in peace as the division of the continent into thirty-four separate, and highly competitive, sovereignties. (This includes neither the United Kingdom nor the U. S. S. R.) In the modern industrialized world it is quite impossible for all these states, most of them lacking in materials and markets, to maintain a decent standard of living for their inhabitants. Inescapable economic factors therefore involve almost all of them in ceaseless struggle to benefit at the expense of the others. Out of this struggle, fought to maintain an unrestricted sovereignty, war comes at intervals as inevitably as lightning flashes from the intumescence of the thunder clouds. All this was recognized at Geneva during the years while the delegates of these jealous sovereignties met there. But Geneva was never able to solve the problem.

Geneva lived in hope of some miraculous solution in the future. But such Micawber-like statesmanship is no longer possible, for the Germans under Hitler now present a program for the immediate unification and organization of the Continent. It is a program so ruthless that it appalls the liberal mind. Yet it at least knows what it is trying to do, and it does offer Europe an alternative to chaos. Any treaty written by other powers which creates a stable peace in Europe must grapple with the same problems and be fashioned to reach much the same ends. It will differ from the imposed solution to which Hitler is committed mainly in the spirit which animates it, for it will seek to retain or restore national and racial dignity, to preserve religious freedom where that precious right had been infringed, and to uphold the human decencies wherever they have been endangered.

Saying that this requires to be done is one thing; to do it is another. For that reason it is time that all who hope for an enduring peace in Europe face realistically the probable course of events on that continent in the three contingencies which may arise: first, in case of a German victory; second, in case of a German defeat; third, in case of a stalemate as between Germany and Great Britain.

I

If Hitler Is Victorious

If Hitler wins an outright victory he will, as has been said, impose a nazified unification on the European continent, at least outside Russia. This will be a unity based on nazi dogmas. It will exalt Germany as the dominant state; the Germans as the master race of Europe. The economic unity of the Continent will be administered so as to channel wealth into the Third Reich; dependent states will be forced to be content with a dependent's share. Race theories will introduce new fissures into European society. Totalitarianism will foster the cult of state worship. The accepted pattern for political organization will be dictatorship, operating on the *führerprinzip*. To millions of people who live outside the favored state or are not of the favored race it will seem that their fate has become scarcely distinguishable from slavery. This subjugation will be imposed brutally and maintained brutally, as it has been in Poland, in Norway, and now is beginning to be in France. It is a prospect which every free man must regard with loathing.

But this nazi victory will also contribute some things which Europe sorely needs. It will end the war-breeding

and strength-sapping fragmentation of the Continent. It will wipe out the tariff barriers which have made the European map an economic nightmare. It will probably lift the level of living in backward regions, especially in the Balkans. Again, it will establish socialism of a sort, at least to the extent of forcing a transfer of power from the capitalist classes who have monopolized the privileges and the wealth of the states which have hitherto existed. And it will break the power of the international bankers. It is of interest, in this connection, to contrast with this the prospect held forth by the famous economist, Sir George Paish, in his new book, *The Defeat of Chaos,* that British victory over Hitler would lead to restoration of the gold standard, fixed currency ratios and a vast program of economic development (read "imperialist exploitation") in Asia, Africa and South America.

But how long could such a Continental regime last? Even in case of victory Hitler would still have his hands full before a stable Europe could be achieved. In the first place, he must still persuade the rest of the world to supply him with raw materials and foodstuffs, for it is impossible for even a unified Continent to attain self-sufficiency. William Henry Chamberlin has documented this economic deficiency in an article in the January *Atlantic* which merits careful reading. As a consequence, the nazi dictator would be constantly urged to new military adventures to secure an elusive guarantee of economic security. There is little settled peace in such a prospect. Second, the problem of the eternal Russian threat upon his flanks would remain to be dealt with. How long could the tyrants of Berlin and Moscow live as peaceful neighbors? Third, a Europe unified for nazi exploitation would require vast and constant policing. What has already happened in Rumania since German penetration is but a faint indication of the exhausting task of patrolling subject populations which must be continually maintained. And finally, there is in the *führerprinzip* itself an inherent instability which could not be left out of the reckoning.

Here, then, is the European prospect in the event of a complete German victory. Unification of the Continent would, in some fashion, follow. But it would be a unity requiring constant policing, imposing a restricted living standard, and affording a treacherous base for the further military adventures to which its masters would be continually tempted. Such an end to the present war would bring an armistice, but hardly lasting peace.

II

If Hitler Is Defeated

More important from the viewpoint of those who do not believe that Germany is going to win this war is the problem of writing a peace for Europe if Hitler is defeated. If the victors agree that the same principal end is to be sought as the nazis declare they are seeking—namely, the unification of the Continent—how is this to be achieved? Perhaps the problem has been somewhat simplified by the downfall of France, which apparently insures that French ideas of policy will not exert the preponderant influence at the peace conference which they did at Paris in 1919. French statecraft knows but one strategy—the partition of Germany. With no Foch, no Clemenceau, no Poincaré in the next conference, the British victors should be able to tackle the writing of a treaty upon far different premises from those which worked so much mischief after the former victory.

Yet before too much assurance can be placed on the British desire for a unified Europe, there are questions which must be answered. First of all, what are the British commitments? How far is the British government pledged to restore the Poland of 1939? What promises have been given to the Czechoslovakian government in exile? Is Austrian independence a British war aim, and if so, under what sort of government? If Germany is not to be partitioned, where are its boundaries to be run? What of the iron of Lorraine, the coal of the Saarland, the coal and iron of Upper Silesia? What of the French historical claims to the left bank of the Rhine? Or the Danish claims in Schleswig-Holstein?

Every one of these claims, it can be assumed, will be pressed with vigor in case Hitler is defeated. Nevertheless, it is probable that British sober second thought—even though reeling with the heady wine of victory—will agree that it is fatuous to reestablish the European map of 1919 if a unified, stable Continent is to be achieved. The fact that the British government has already acquiesced in the Russian absorption of the Baltic states would seem to be an inferential acknowledgment of this. Yet if the attempt is not to be made to put Humpty-Dumpty together again, if the lines are not to be redrawn where Versailles traced them, where are they to be drawn? It is to be doubted whether there is a single responsible member of the present British government who would care to attempt a public answer to that question.

But there are even deeper questions than these concerning national boundaries which must be faced at the moment Hitler is overthrown. Consider, for instance, the general assumption that in case of victory Great Britain would restore "democracy" to Europe. What does the term mean? What would be restored, under such a policy, to Poland? To the Greece of Metaxas? To Austria? To the Balkans? More important, does the Continent *want* democracy? It is the common Anglo-Saxon belief that a democratic order is in some way essential for lasting peace and human satisfaction. To what extent does continental Europe share that belief?

Here France is the crux of the problem. The democracy of the Continent has been the spiritual offspring of the French Revolution, not of Cromwell and John Locke and Thomas Jefferson. Is there not reason to believe that France's disillusionment with democracy goes so deep that for some time to come she will prefer "order"? Simply to write a treaty that uses the magic word "democracy" will do little to heal the hurts of Europe, for there are large parts of that continent in which most of the magic has gone out of that word. If democracy is to mean a restoration of banker control, or of irresponsible party politics, hosts of young Europeans who hate Hitler and all his works will still show their preference for some other form of social and political order.

Moreover, if the peace which Hitler's conquerors write is to prove stable it will have to eradicate something in

Europe that is far more fundamental than any labels on political systems. That is the widespread sense of helplessness and hopelessness which is to be found so widely diffused, especially among the young. Before the war the effect of this was to turn youth for satisfaction to fascism, to nazism, to communism. The most disquieting feature of pre-war Italy, Germany and Russia was the presence of hosts of young people flushed with a sense of belonging to some great adventure and working toward some great goal; disquiet grew out of the fact that this enthusiasm of youth was to be found in the totalitarian states, but not elsewhere on the Continent. If there is the same lack of opportunity in the "delivered" lands after the peace, the same thing will happen again. There will be the same sinking back into apathy and despair, to be followed by an inevitable welcome for the rise of the demagogue.

In this again is to be found a necessity for the general reorganization of Europe, ending the petty nationalisms which have spelled the end of opportunity for millions. And if there are few so bold as to profess to know how this task of reorganization is to be accomplished, there must be even fewer so blind as to fail to see that without it lasting peace cannot be achieved. But all should recognize that it is a task involving free negotiation, the negotiation of approximate equals seeking the best interests of all. And such negotiation is not to be expected where a victor is at liberty to impose his terms upon his conquered foe. Remember Versailles!

III

On the European Chessboard

If space permitted this editorial should at this point consider the problems for a lasting European peace presented by the separate nations of Europe. Our readers will have to discover and examine these for themselves. As an indication of the field to be explored, however, let us hurriedly mention only a few inescapable questions.

Take the case of France. Is she to continue as a vast empire, breeding blacks in Africa and yellow men in Asia to fill the ranks of her army until she is ready again to challenge for the first place in Europe? Or if this is to be denied her, where can she find a faith for her future? Take Russia. We have not included Russia in our consideration of a unified Europe, but surely Russia cannot be left out of the European equation. On what basis can she gain a sense of security in relation to the rest of Europe, or Europe in relation to her? Or is the next stage in Europe's tragedy of self-destruction to be that attack on Russia which Lenin long ago foretold and all the forces of reaction on the Continent have hoped would come to pass?

Consider the Balkans, both as separate sovereignties and as a group. How are their feuds to be blotted out by a sense of common need and common destiny? If Mussolini's dreams of empire are to be shattered, what provision is to be made for relief of the grinding poverty which afflicts the overcrowded cities and plains of Italy? Are the Low Countries to be restored? And if their political boundaries are reconstituted, is power to be returned to the aristocracies which have fattened on the Indies and the Congo? What is to take the place of the feudalism and clerical obscurantism of pre-war Poland? Is Russia to be confirmed in possession of the Baltic states which it has seized? Is Scandinavia to be left without protection, a rich prize to lure the next desperate gamble for conquest?

Ponder such issues at length, and then ask what likelihood there is that they will be given the friendly, judicial and magnanimous consideration which a lasting adjudication requires in the atmosphere of any peace conference where one party has the power to impose its will upon the other.

IV

Conclusion

Is Europe to seek a united existence, or to continue as a madhouse of warring nationalisms? This, it must be repeated, is the fundamental question to be answered in the search for a lasting peace on that continent. Something must be done, it is generally agreed, to organize Europe on a new basis. But the only European leader who has proclaimed his program for a new order is Hitler, and his solution is a tyranny which contains the seeds of its own ultimate undoing. Would a peace dictated to a vanquished Germany, treating every part of the Continent as spoil of war, be likely to require any less policing, to breed any fewer hatreds, to carry a threat of future war any less menacing than a peace dictated by the nazi führer?

In this impasse, is there a hopeful alternative? There is. That alternative is to be sought in a negotiated peace —a peace without victory, settled in the rational atmosphere created by a common realization of the futility of war and of the indivisibility of the Continent's welfare. But when will such a peace come within the range of practicability, and on what basis can it be negotiated? Those are questions which must be left for consideration at a later stage in this discussion.

The next editorial in this series will deal with "The Struggle for Power in Asia."

Missions and Power Politics

MORE missionaries have been withdrawn from the Far East in the past four months than have been recalled in any previous crisis. The scale on which the retirement has been effected and the reasons why it has occurred raise important questions concerning the future of the Christian mission in that part of the world where it has made its most notable contribution. In particular, has the United States government tried to use the Christian mission forces as pawns in the great game which it is playing on the diplomatic chessboard of the Far East? Have the missionaries who have felt forced to leave their posts in actuality been victims of the bluffs and counter-bluffs of power politics? All hands may deny it, but ample grounds for suspicion remain.

While many details remain unclear, the major outlines

of the situation can now be reviewed. On September 27, 1940, the United States was startled by announcement in Berlin of the conclusion of a military alliance between the Axis powers and Japan, to take effect in the event this country intervenes in either the European or the Asiatic wars. For some time this government has not permitted Japan to make any aggressive moves without immediately countering with some retaliatory move calculated to discourage further Japanese aggression. On October 6 the department of state sent from Washington the instructions which initiated the withdrawals of American missionaries. In the light of subsequent developments, it seems more than probable that this missionary withdrawal was decided on as a part of the policy of reprisal which now characterizes our relations with Japan.

According to information with which the department of state has provided The Christian Century, on October 6 it ordered its diplomatic and consular representatives in China, Manchukuo, Japan, Korea, Formosa, Hongkong and French Indo-China to "suggest to Americans that they consider the advisability of withdrawing from those areas so far as practical, with special regard to women and children and to men whose services are not considered urgently or essentially needed." It was stated that this action was a "precautionary measure in view of the continuance of an abnormal situation in the Far East which has adversely affected general living conditions and conditions of order, and which has disturbed and interfered with the legitimate commercial, cultural and philanthropic activities of our citizens."

The department followed this up by sending three steamships to Asia and directed its consular representatives to "stress the advisability of taking advantage of transportation facilities while they are available." While there was no statement that this was another case of "parallel action," it soon became apparent that the British government had gone even further. Whereas our state department has no power to coerce our citizens in these circumstances, London flatly ordered its nationals to leave at least some Far Eastern areas.

Our department of state did not stop there. Through its consuls it not only repeated its advice to withdraw in terms which constituted unmistakable pressure to insure that its "suggestion" would produce action, but here in America, in its own words, it "informed various key organizations of its hope that in the circumstances church authorities would speedily consider granting the authorization necessary to enable such missionaries to return to this country." While the department disclaims exact knowledge of how many missionaries have responded to its overtures, it informs The Christian Century that it "has been pleased to note that in response to its suggestion, considerable numbers of Americans have already returned from the Far East and others are preparing to do so."

Reports from the field carried in the news section of this magazine corroborate this information. There has been an almost complete evacuation of Korea and a drastic reduction in the number of missionaries throughout east Asia with the exception of west China. Not even the bloody Boxer uprising of 1900 or the northward sweep of the Kuomintang in 1927, culminating in the attack on the missionaries in Nanking, led to any such retreat. It is the most startling setback suffered by the missionary enterprise in the Orient in modern Christian history.

It is important to note that no immediate crisis in Asia has brought this retreat to pass. Conditions of disorder and war-bred chaos do exist, but they are not new and some of the most notable Christian work of all times has been carried out under these circumstances. Further, the evacuation was initiated, not by missionaries on the field or by mission boards but by the American and British governments. Even then the withdrawals would never have occurred had not governmental intervention at this time carried implications of developments to come, to which the foreign offices of these countries alone carried the key. The reasons offered by the government of the United States to justify evacuation had long been known by the mission boards. They had not been considered adequate to cause such a wholesale uprooting. Under these circumstances, the cooperation of the mission boards with the government in hastening evacuation left the missionaries on the field with no alternative but to suppose that there were hidden and undisclosable reasons of state which required their prompt cooperation.

What other reasons, in addition to the implementation of its policy of reprisal, may have moved our state department to take this step? There are persistent rumors that American business, particularly the oil interests, brought pressure to bear on the authorities to get the missionaries out. With the progressive displacement of non-Japanese trade in China through Japan's violation of the Open Door, it might well have been thought that the recall of the missionaries would rouse the American public to insist that governmental action be taken to reopen China to all Americans, including commercial interests. Unfortunately, present Washington policies do not rule out the possibility that our state department would respond to such pressure or would hesitate very long to play missionary withdrawal as a trump card in a giant game of international poker.

In any event, the immediate effect of the action has been to create in the minds of both Chinese and Japanese the belief that our government plans some new and drastic move in Asia. The claim that anticipation of this result played no part in the original decision is unconvincing. This is not to say that the government has actually decided to make war in Asia. The basic orientation of our shifting foreign policy is now in Europe. Washington will therefore do nothing in Asia which interferes with what are considered to be our primary commitments on the other side of the globe. However, it is definitely within the range of possibility that the Anglo-Axis conflict may develop so that our government can best serve its European aims by entering the war through the Oriental back door.

Nobody will for a moment censure the missionaries who have responded to this pressure and have either come home or transferred to other fields. Many of them have carried on their work under the terrific strain of the last three years far beyond the time when their furloughs were due. A number have worked until they collapsed and

had to be brought home under medical care; at least one has died on shipboard. Others now experience for the first time in many years a respite from ceaseless anxiety because of daily dangers to their families. The churches of America can never repay their debt to these heroic Christian missionaries merely by making provision for their satisfactory resettlement, either here or in some other field. But they must do this as the irreducible minimum of their obligation to men and women who have been writing one of the most glorious chapters of Christian history.

The position of the mission boards in this situation is one of extreme difficulty. They too have been compelled to work in the dark concerning the undisclosed major premise of the government's action. They have recognized how it exposed their workers to the Japanese charge that missionaries are agents of the interests of foreign governments, but they have felt forced to be content with official assurances that no hidden political motives were involved. Now they must struggle to counteract the hasty and shortsighted conclusion to which Alfred M. Landon and other churchmen have jumped, which would make the withdrawals a justification for reducing financial support at a time when it should be increased. The boards face growing restrictions on their work throughout the Japanese sphere of influence. But the fullest possible sympathy for their difficult situation still leaves it necessary to raise two questions concerning their procedure.

The first concerns, not the withdrawal of missionaries who are unable or unsuited to endure the risks of work in war-torn Asia, but the timing of the action. If this mass evacuation was required by the situation in the Far East, why was it not done before, without waiting for this governmental pressure which carried with it political suspicions to which mission boards have no right to lend themselves? If there were good reasons why it was not done before, why did these reasons not continue to hold after October 9? Did not cooperation with the state department under these circumstances imply that the boards possessed a knowledge of the government's intentions which they did not in fact possess?

Second, why have the boards continued to minimize the extent of the withdrawals? We are glad to note that now, four months after the government's action which began the movement, the Methodist board has issued a leaflet, "What's Happening in the Far East?" which answers candidly many of the questions which are being raised. It is a wise move which all the other boards should follow. We believe that the churches will respond spiritually and financially to this crisis far more readily and gladly if all missionary agencies take them into their full confidence. For the Christian mission to Asia, whose towering difficulties conceal a tremendous new opportunity, is the continuing responsibility and privilege of the whole church.

But after these questions on procedure have been raised, there remains still another of a more vital character. This question may not be answered for years to come—not until the secret history of the intense diplomatic battle now being waged in the Far East is opened to the light. But the answer cannot be evaded forever, for on it depends the good faith of Christian missions. This is the question: When the missionaries were evacuated from the Orient in the tense days that opened 1941, were they unwitting pawns of power politics?

Laughter and Friends

EDITOR THE CHRISTIAN CENTURY:

SIR: It is that fine poet, Hilaire Belloc, who sings of laughter and the love of friends. The two go together. Laughter is never perfect except in the company of friends, and friends are never more friends than when they laugh long and loud together.

There is a solitary laughter which is good in its own way. You must have seen travelers in a railway train stifling their laughter as they read a "gravity remover," as Kai Lung called his diverting stories. There are books which I cannot read on a journey. Publishers should advertise the works of P. G. Wodehouse with the solemn words, "Not to be read in a railway train," always provided, as you doubtless remind me, that the reader is not alone. It is an unsocial act to laugh or chuckle or explode with inextinguishable laughter when others are near by. When you, sir, are reading *The Anatomy of Melancholy,* shall we say? and I am reading *The Crime Wave in Blanding's Castle,* you will frown justly upon me when I roar with laughter. In such a pleasant event I must come provided with a book which can be read with a composed face—a discussion of relativity perhaps, or that masterpiece, *The Incomprehensible.*

Laughter is better when friends laugh together. For laughter demands for its full exercise what only friends can give. When we laugh together, we implicitly declare that we share certain beliefs and principles. We accept the same general substructure of life; we could not see the incongruous if we did not have some common idea of what is congruous and befitting, for much of our laughter has its source in surprise and contrast.

Again, laughter demands the complete trust of those who share it with us. There must be no suspicion. We must not stand upon ceremony. We certainly must not be prigs, watching jealously for any breach of what seem the eternal conventions. If we are extravagant or absurd or ridiculous we expect our friends to understand us.

You must call to mind hours which your friend and you spent in conversation in which you went deep down to the very springs of life—and how merrily you laughed. Nothing goes better with the real spiritual life than mirth. I have a dear friend who tells the story that he and I were once requested to leave a teashop because of our excessive laughter. We had been discussing with great delight the doctrine of the Trinity, for which both of us had and still have a profound faith and love. And why not? It is rightly said that no one really believes fully in anything until he is prepared to be merry about it. "Him serve with mirth"—that is the right reading.

Both are good things—laughter and the love of friends. And what God has joined together, let no man put asunder. Ever yours, hoping to laugh with you again,

QUINTUS QUIZ.

The Church and a New World Order

Full text of the Resolutions Adopted by the Malvern Conference

So much interest has been aroused by the Malvern conference held last month by leaders of the Church of England under the chairmanship of the Archbishop of York, and commented on editorially in The Christian Century for January 29, that we are happy to be able to publish the full text of the resolutions adopted by the conference. The first, the resolution presented by the Archbishop of York, was adopted unanimously. The amendment, introduced by Sir Richard Acland, was adopted, according to the chairman, "by a very large majority."—THE EDITORS.

The Conference Resolution

WE, being members of the Church of England assembled in conference at Malvern from January 7 to 10, 1941, after seeking the guidance of the Holy Spirit, and having given the best consideration that we could to the present crisis of civilization, are generally agreed upon the following propositions:

1. The war is not to be regarded as an isolated evil detached from the general condition of Western civilization during the last period. Rather it is to be seen as one symptom of a widespread disease and maladjustment resulting from loss of conviction concerning the reality and character of God, and the true nature and destiny of man.

2. Because the church is not an association of men gathered together by the act of their own wills but is a creation of God in Jesus Christ, through which as his body Christ carries on his work for men, it has the duty and the right to speak not only to its members but to the world concerning the true principles of human life.

3. The first, and if fully understood the whole, duty of the church is to be in very deed the church—the community of the Spirit drawing men and nations into itself, that they may become sharers in its God-given life and so fulfill their several destinies according to God's purpose.

4. The church as we know it does not manifest this life of true community. We therefore urge that enterprises be initiated whereby that life can be made manifest: for example, (a) where possible, the whole congregation habitually worshiping together should regularly meet to plan and carry out some common enterprise, however simple, for the general good; if there are social evils in the locality, such as bad housing or malnutrition, let them consider how the evil can be remedied, either by securing the enforcement of existing laws or in other ways; (b) in other places let "cells" be formed upon the basis of common prayer, study and service; (c) besides such cells there should be groups of people not ready as yet to join in Christian devotion, but who come together to study and discuss what is the Christian way of life for them and for society. Many have been led by this to ask for instruction in doctrine and prayer.

In all such schemes, the Christian people of a district should combine to show true neighborliness, as this is illuminated by the parable of the Good Samaritan.

5. It is of great importance that Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in trade unions and all other bodies affecting the public welfare, and constantly seek such ways of expressing Christian principles through those channels.

6. In addition to what the church can do locally through its several congregations, there is urgent need that it bring order into the chaos of its own financial system, and so reconstruct this as to make it an expression of unity of purpose and especially of brotherhood in the ministry. Until it does this, its testimony to the world will be blunted. We fully endorse the following declaration of the Madras Conference:

> It is not enough to say that if we change the individual we will of necessity change the social order. That is a half-truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not necessarily change the social order unless you organize those changed individuals into collective action in a wide-scale frontal attack upon those corporate evils.

It should not be necessary to say that such a view as this does not in any way minimize the crucial significance of personal religion. This must always be the spring of Christian life.

7. For it has a testimony to the world. The Christian doctrine of man as created and redeemed by God for eternal fellowship with himself supplies on the one side the only sure foundation of freedom and of justice, and also on the other hand requires that men shall have an opportunity to become the best of which they are capable and shall find in the prosecution of their daily tasks fulfillment and not frustration of their human nature. Conversely the Christian doctrine of man as a child of God carries with it the sacredness of human personality, and a civilization or social order must be judged by the extent to which it recognizes this in practice.

8. Because we have neglected the true end of man we have lost the controlling principle which allots to human activities their proper sphere and due relations to one another. Consequently in the last period the economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. We have here an example of the pervasive influence of human sin which the church must always keep before the minds and consciences of men. This is as relevant to schemes of reform to be operated by sinful men as to our judgment of the situation in which we find ourselves.

9. The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption—though it must always be remembered that the producer is also human and must find in production itself a sphere of truly human activity.

10. The industrial world as we know it offends against these principles. To a large extent production is carried on not to supply the consumer with goods but to bring profits to the producer, and the producer in turn is often subordinated to the purely financial ends of those who own the capital plant or supply the credit to erect or work it.

11. This method of ordering industry, which tends to treat human work and human satisfaction alike as means to a false end—namely, monetary gain—becomes a source of unemployment at home and dangerous competition for markets abroad. We have seen the unemployment of Germany cured by an armament program, whether adopted primarily for this purpose or not, and have cured our own, though (even so) not completely, by the same means. The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace.

12. This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community and is largely responsible for the problem of the "mass man," who is conscious of no status spiritual or social, who is a mere item in the machinery of production, and who easily develops the herd psychology which is automatically responsive to skillful propaganda.

13. Accordingly we believe that the most vital demands to be made by the church with a view to social reconstruction are two: The restoration of man's economic activity to its proper place as the servant of his whole personal life, and the expression of his status in the natural world as a child of God for whom Christ died.

To this end we urge:

(a) That the monetary system be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

(b) Inasmuch as human status ought not to depend upon the changing demands of the economic process, no one should be deprived of the support necessary for "the good life" by the fact that there is at some time no demand for his labor.

(c) This status of man as man, independently of the economic process, must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry whatever the means by which this transformation is effected.

(d) In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance.

(e) The church should strive to keep alive in all men and in all functional groups a sense of vocation by constantly calling upon them to consider what is the purpose of their various activities, and to keep this true to the purpose of God for his people.

(f) In all that is planned regard must be paid to the family as by God's appointment the basic social unit on whose stability and welfare all other social welfare in large measure depends.

(g) In like manner we must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. This will carry with it a deliberate revival of agriculture by securing to the agricultural laborer good wages and to the farmer a secure and just price. We regard this as indispensable to the true balance of the national life.

(h) The question having been propounded upon moral grounds whether a just order of society can be established so long as ownership alone is a source of income or so long as the resources necessary to our common life are privately owned, we urge that Christian people should face this question with open minds and alert consciences.

(i) Whatever may be the necessities of the period immediately following the war, our aim must be the unification of Europe as a cooperative commonwealth, first in common effort for the satisfaction of general need and secondly in such political institutions as express the common purpose and facilitate its development.

(j) We endorse the ten points put forward as foundations of peace by the two Anglican archbishops, the Cardinal Archbishop of Westminster, and the moderator of the Evangelical Free Church Council; we urge all Christian people to study those points and to support only such policies in the spheres concerned as tend to give effect to them.

(k) We urge that use be made of the opportunity provided by the presence of so many citizens of other countries in our own to make personal friendships with them and to learn more fully to understand the outlook of those nations.

(l) We regard as of primary importance the securing to all children and adolescents the educational opportunities best suited to develop their faculties and to enable them to take their full share as Christian citizens in the life of the community—economic, cultural and spiritual.

(m) Particularly we urge that the neglect of the adolescent population should cease. The primary need here is not necessarily to be met by schooling as now understood, though the raising of the school age to 15 as promised by the president of the Board of Education is greatly to be desired; but the primary need is that young people should be members of a community wider than the family of such a character that they appreciate their membership of it, and are conscious of responsibility for its honor and welfare.

Inasmuch as all these matters are such as should be the concern of the whole Christian community, we urge that all Christians unite in the furtherance of these aims.

At the heart of all the life and witness of the church is its worship. This must be so directed and conducted that its relevance to life and to men's actual needs is evident. For this purpose our traditional forms of matins and evensong, presupposing as they do acceptance of the tradition of the church and unfailing regularity of use, are largely unsuitable. They must in most places be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God as Creator, Redeemer and Sanctifier, his claim upon our lives, our need of his grace and our hope in his love and power.

The eucharist must be appreciated as the offering of

ourselves and all we are—the bread and wine which are the product of man's labor expended upon the gifts of God—in order that Christ may present us with himself in his perfect self-offering, and that we may receive again from him the very gifts which we have offered now charged with the divine power, to be shared by us in perfect fellowship: so in our worship we express the ideal of our common life and receive strength to make it more real.

The Acland Amendment

God himself is the sovereign of all human life; all men are his children, and ought to be brothers of one another; through Christ they can become what they ought to be.

There can be no advance towards a more Christian way of life except through a wider and fuller acceptance of this faith, and through the adoption, by individuals, of the way of living which it implies.

There is no structural organization of society which can guarantee the coming of the Kingdom of God on earth, since all systems can be perverted by the selfishness of man. Therefore the church as such can never commit itself to any proposed change in the structure of society as being in itself a sure means of salvation.

But the church can point to those features of our existing order which, while they do not prevent individual men and women from becoming Christians, do act as stumbling blocks making it harder for the generality of men to live Christian lives.

In the present situation we believe the church should declare that the maintenance of that part of the structure of our society by which the ownership of the great resources of our community can be vested in the hands of private individuals, is such a stumbling block. As long as these resources can be so owned, men will strive for their ownership. Those who are most successful in this struggle will have sought this ownership for themselves as individuals and will be regarded as the leaders of our economic life. They will thereby set the tone of our whole society. As a consequence, it will remain impossible to abandon a way of life founded on the supremacy of the economic motive, or to advance nearer to a form of society founded upon a belief in the authority of God's plan for mankind.

The time has come, therefore, for Christians to proclaim the need for seeking some form of society in which this stumbling block will be removed. Those of us who support this resolution pledge ourselves to do so.

Christians, clergy and laity alike, cannot take part in this work unless they are prepared to advocate and bring about a complete reorganization of the internal financial life of the church.

America's Heart Is Sound!

By Bernard Postal

DOLOROUS though 1939 and 1940 were with news of man's inhumanity to man overseas, here at home there accumulated a vast number of isolated but kindred happenings which in sum are indicative of the deep-rooted attachment of Americans to justice, amity and understanding among all the races and creeds that make up the American people. Since the strength of this feeling is vital to the future of democracy in America, I have undertaken to assay its intensity by assembling a variety of representative incidents of interfaith good will in action which go to prove that, by and large, firm adherence to the principles of religious equality remains a basic conviction of the American people.

Perhaps the most remarkable expression of good will in action during the years of this survey was the frequency with which Christians voluntarily contributed to Jewish institutions and the succession of Jewish benefactions to Christian agencies. In Indiana there lives a Christian who has been fulfilling an ancient biblical precept—to give a tenth of one's possessions to the priesthood and the temple—by making a sizable contribution each year for the past three years to the National Federation of Temple Sisterhoods. Each year the contribution comes with a neatly printed note: "This humble offering is a most willing tithe."

Somewhere in Newark, New Jersey, there is a Jewish boy who is being educated for the rabbinate in part with funds contributed annually by a Catholic priest. When an annual scholarship fund of $5,000 for Newark boys attending Yeshiva College was established, Monsignor John G. Delaney, rector of St. Patrick's Cathedral, Newark, pledged $200 to the fund yearly. Paralleling this incident is the story recently told in the Catholic magazine, the *Sign,* about a well known Jewish attorney who made it possible for a poor Catholic youngster to study for the priesthood. The boy wrote a letter to the lawyer asking for help but forgot to give his address. The lawyer then consulted a priest who found the boy. Now the Jewish lawyer is paying for the lad's education and clothes and is providing him with a regular allowance.

Not so many months ago the Catholic Youth Organization awarded four-year scholarships at its Lewis School of Aeronautics, Lockport, Illinois, to three underprivileged Chicago Jewish boys selected by the B'nai B'rith Youth Organization of Chicago. Morningside College, a Methodist institution in Sioux City, Iowa, informed the local Jewish community that the college wanted more Jewish students and, in order to get them, would establish several scholarships for Jewish boys. The Jewish community then not only undertook to underwrite the scholarships itself, but made a survey of recent graduates of Sioux City high school to see whether any of them needed financial help to enter Morningside College.

In an era when reports of suffering, persecution and

violence are the steady fare of newspaper readers, the other side of the picture, showing man's humanity to man, appears to have been played down. Such stories may not make headlines, but they do make good will. The colored population of Greensboro, North Carolina, has just acquired its own Y.M.C.A. building, thanks to the generosity of Caesar Cone II, who gave $65,000 for the structure in honor of two Negro employees who had worked in his family for 38 years. When St. Peter's Catholic Church in Washington, D. C., was badly damaged by fire, the Foundry Methodist Church, which had been established in the same year as St. Peter's—1820—subscribed $500 for the repair fund of the Catholic house of prayer.

Reality in Good Will

The Y.M.C.A. in Jackson, Mississippi, was recently presented with a 12-acre estate called Felsenthal Springs by the Felsenthal family of Memphis, prominent Tennessee Jews. In Pittsburgh the Jewish community was deeply stirred when the late Harold J. Lewis, a non-Jew, bequeathed $50,000 to three Jewish institutions.

The late Morton L. Adler, a Jewish manufacturer, who bequeathed his $1,000,000 estate to charity, epitomized the spirit underlying these manifestations of interfaith beneficence when he remarked in his will that "a testator renders scant honor to his own church and his own relatives if he makes them his sole beneficiaries and neglects the great general public from whom his wealth really comes. If the expression of this belief ever becomes standard for fair-minded testators, the brotherhood of man will assume reality." Charles Culpeper, a Protestant, seconded Adler's sentiments by making Catholic, Jewish and Protestant charities the principal heirs of his $8,000,000 stock holdings in a soft drink bottling company.

Another major inspiration for individual and collective magnanimity cutting across racial and creedal boundaries is the growing awareness that the refugee problem is common to all faiths.

Outstanding among such interfaith gifts was the $250,000 which the United Jewish Appeal for Refugees and Overseas Needs donated to Protestant and Catholic agencies for the benefit of Christian refugees. From the proceeds of its 1939 campaign, the United Jewish Appeal gave $125,000 to the Federal Council of the Churches of Christ in America on behalf of Protestant refugees, and an equal amount to Pope Pius XII, to be used for Catholic refugees as a memorial to the late Pope Pius XI.

Christian Aid to Jewish Refugees

In Rochester, New York, Catholic, Protestant and Jewish women are jointly sponsoring the "Open Door Shop," a unique and typically American effort to help Europe's war refugees. The "Open Door Shop" sells baked goods, preserves, handicraft and gift novelties made by women refugees who have been retrained by the Rochester Coordinating Committee for Refugees. These instances of generosity have been duplicated by others in many parts of the country. Bishop Eugene J. McGuinness, of the Catholic diocese of Raleigh, North Carolina, announced that the Nazareth Catholic Orphanage at Raleigh would be willing to house 200 Jewish children from Germany.

At the height of a campaign rally for Jewish refugees in Decatur, Illinois, Dr. Edward S. Boyer, president of the church council, appeared unsolicited and offered his cooperation. As a result, the council sent a letter to all church members advising those who cared to make their contribution to the American Jewish Joint Distribution Committee. A Christian couple who heard Dr. Abba Hillel Silver, national chairman of the United Palestine Appeal, speak in a Los Angeles synagogue, sent him a check for $50 and the wife's wedding ring, together with a letter offering to house two German-Jewish children. Universalist Sunday school children throughout the country have been contributing nickels and dimes for the aid of Jewish refugee children as part of the third annual friendship program of the General Sunday School Association of the Universalist Church. At Notre Dame University a group of Catholic students arranged for a "penny-a-day" drive to raise a special sum toward the "Rescue through Emigration" work of the Hebrew Immigrant Aid Society.

Scouts Do Their Good Deed

Even more striking is the impressive array of incidents portraying good will in action that can be cited in the sphere of human relations. Last September a fire broke out in Temple Emanuel, the largest synagogue in Passaic, New Jersey. First to reach the flaming structure was a priest, Rev. William V. Dunne, pastor of St. Nicholas Church. Ignoring danger to himself, he rushed into the synagogue in an attempt to rescue the sacred Torah scrolls and other ritual objects. As a token of gratitude, District Grand Lodge No. 4 of B'nai B'rith sent a contribution to the Mt. Carmel Guild, Father Dunne's favorite Catholic charity. Of a piece with this was the act of 32-year-old Father Paul Meinecke of San Francisco's St. Boniface Church, who, though just recovered from a six months' siege of staphylococcus septicemia, volunteered two bottles of his blood, six weeks after leaving the hospital, to Sheldon Bellafsky, 12-year-old Chicago Jewish youngster, whose life depended on blood from someone who had recovered from the dread disease.

It was the same spirit that motivated the all-Jewish Boy Scout Troop 119 in St. Louis to adopt Walter C. Gregory, a young Christian who had suddenly gone blind. The youngsters not only took him into their troop but taught him to walk the streets of his neighborhood and raised the funds needed to procure him a Seeing Eye dog and to send him to Morristown, New Jersey, to be trained in the use of the animal. David Utz, 16-year-old Catholic high school student from Rochester, Minnesota, who won state-wide fame with a prize winning oration called "The Worth of the Jew" and had invitations to repeat it before many civic bodies, repeated it again before a record-breaking throng in St. Paul, where the B'nai B'rith lodge and its youth affiliate, Aleph Zadik Aleph, gave him a public reception, with the priest who had baptized Utz among those present. Dr. Charles H. Sprague, a Protestant and a World War veteran, has never been on Hobby Lobby, but he ought to be, for this Bridgeport, Connecticut, physician makes it his hobby to identify, care for and decorate the graves of Jewish war veterans in his city.

That these are not exceptional illustrations of good will

in action is evidenced by numerous incidents in the field of religious cooperation. Last winter a tornado ripped through Albany, Georgia, but it failed to tear out any of the good will which has existed there for generations. One of the buildings razed by the storm was Temple B'nai Israel, whose congregation was invited to meet in four different churches, the First Baptist Church in March, the First Methodist Church in April, the First Presbyterian Church in May and the Christian Science Church in June. In Columbus, Ohio, the First Methodist Church held services for many months in the Bryden Road Temple while its church was being rebuilt after a fire. And in San Jose, California, a Jewish congregation whose synagogue was destroyed by fire is holding Friday evening services at the First Congregational Church and Sunday school classes at the First Presbyterian Church.

Because of this spirit of fellowship the National Conference of Christians and Jews, which seeks to further the ideals symbolized by such incidents of good will, is richer by $750. For many years Shreveport's First Methodist Church used the vestry room of Temple B'nai Zion for its Sunday morning meetings. Recently, when the Methodists completed an annex to their building, a check for $750 was sent to the temple in appreciation of its hospitality. The temple declined to accept the gift and suggested instead that the temple and church join in giving the money to the National Conference of Christians and Jews.

Cooperation in Theological Study

Acting on the theory that such refreshing examples of good will in action need not be exceptional if the representatives of the different creeds knew more about each other's religious practices and observances, two encouraging movements in the sphere of interdenominational study have been launched in New York city.

The first of these, the Institute of Interdenominational Studies, founded at the Jewish Theological Seminary of America, brings together more than 200 Catholic, Protestant and Jewish theologians for weekly studies of the religious contributions of the various denominations and a discussion of their common spheres of action, with distinguished Christian and Jewish scholars acting as lecturers. At the same time several hundred Protestant, Catholic and Jewish women, meeting alternately in a synagogue, a Protestant church and a Catholic church, are attending a series of meetings, sponsored by the women's committee of the National Conference of Christians and Jews, at which the services, customs and worship of the three faiths are explained and studied.

Another notable example in this field which deserves mention is the interesting experiment of the Commission on American Citizenship of the Catholic University of America. As part of its program for the building of American citizenship this commission has been preparing articles and radio dramas emphasizing the historic good will relations between Catholics and non-Catholics in the United States. This material has been given wide currency in publications reaching hundreds of thousands of children in Catholic parochial schools. In a recent issue of the *Young Catholic Messenger* there appeared a sketch based on the fact that a Jewish merchant in Niagara Falls, New York, had saved Niagara University, a Catholic college, from losing its property through foreclosure.

Fostering Mutual Understanding

In line with this trend toward furthering mutual understanding by a more intimate knowledge of the religious mores of other faiths, Universalist Sunday school children this year visited synagogues, had rabbis speak at their Sunday schools, and invited Jewish mothers to explain the preparations for the Passover and the Sabbath. Rabbi Albert G. Baum of Congregation Gemiluth Chassodim, Alexandria, Louisiana, has been distributing to his congregation copies of *Catholic Action of the South,* New Orleans archdiocesan weekly, as a means of familiarizing Jews with the religious life of Catholics. Dr. Edgar Allen Lowther, pastor of the Temple Methodist Church in San Francisco, recently inaugurated a system of publishing notices about all Jewish holidays in the official calendar of his church.

In several public high schools in St. Paul and Minneapolis, the coincidence of the Christmas and Hanukkah (Jewish feast of light) festivals in 1940 was made the occasion for a combined school observance. Hanukkah hymns and Christmas carols were sung by the students during the week preceding the two holidays. Last Rosh Hashanah (Jewish New Year), that portion of the service known as the "Shofar service" was read and sung before the entire student body at Hendrix College in Conway, Arkansas, whose enrollment of 600 includes but two Jews.

Interreligious cooperation in community projects is another evidence of good will in action. A Back Yards Neighborhood Council in Chicago's packing house district, organized by Saul Alinsky, a Jewish sociologist, with the backing of Catholic Bishop Bernard Sheil, has grown to national proportions as a means of reconciling conflicting religious, political and economic interests in depressed industrial areas. A community college in Bridgeport, Connecticut, staffed by volunteers consisting of Protestant, Catholic and Jewish clergymen, gives adults a cultural education for five dollars a year.

Fireside Friendships

The Fireside Forums have taken deep root in Gary, Indiana, where groups of 12 to 15 persons—Catholics, Protestants, Jews; Negroes, Italians, Germans, Finns, Slavs, Swedes and representatives of other racial groups —meet regularly in each other's homes for a friendly informal discussion of problems common to them all. The Forum for Understanding in Fresno, California, enables a priest, minister and rabbi to appear together on the radio weekly to explain how these three faiths feel about matters of doctrine, social problems and current events.

Singly such episodes may mean much or little but collectively they prove beyond doubt that the "ordinary folks" of America, the people who make America what it is and who believe in democracy and all that it represents, retain, as an integral part of their way of life, decent, kindly, humanitarian and deep rooted religious instincts and sentiments, despite all propagandistic attempts to make them otherwise.

BOOKS

The Book of Marian Martyrs

JOHN FOXE AND HIS BOOK. *By J. F. Mozley. The Macmillan Company, $3.50.*

FOXE'S BOOK OF MARTYRS was an important part of the mental pabulum of English Protestantism for a century or more from the reign of Elizabeth. Puritan New England knew it well. Its name, at least in this popular form, was as familiar as that of *Pilgrim's Progress* to later generations that had ceased to read it generally. When it was no longer read with pious indignation at the papistical cruelties therein depicted, it remained a verbal chamber of horrors and a symbol of grewsomeness in the service of religious controversy. But meanwhile Foxe had lost prestige as a historian. Catholics, of course, had denounced him from the start as an irresponsible rumor-monger. Anti-Puritan Protestants began to say that he was culpably careless about his facts, and finally such redoubtable authorities as the *Dictionary of National Biography* and the *Encyclopedia Britannica* put the seal of scholarship upon his condemnation by declaring him guilty of "willful falsification of evidence."

Mozley demands a reopening of the case of the People *vs.* Foxe. In fact, he reopens it, retries it and reverses the verdict. This reviewer concurs in his decision. Foxe is, in my opinion, vindicated as an honest man, an earnest and indefatigable seeker for the exact facts, and a trustworthy recorder of the evidence which he found. This is not to say that he was a historian without passion or prejudice. He was avowedly partisan. But he was no liar. Mozley has performed a service of real value to Christian history in lifting from contempt a work which, if not a great history, is a great collection of source materials, and in rehabilitating the tarnished reputation of a devout scholar who, but for his prompt flight, might easily have had a place among the martyrs and left the writing of their story to another hand.

The heart of Foxe's book is the detailed record of the Protestant martyrs during the five years of Bloody Mary's reign in England, 1553-58. By the time Mary came to the throne, Foxe had already made some progress in writing a Protestant martyrology in two parts: first, the Wyclifite and Lollard martyrs; second, the martyrs under Henry VIII. By escaping promptly to the Continent he saved his own life and gained the opportunity to finish and publish the first part of this book (1554) and to complete the original design (1559). This work was in Latin. But meanwhile a much larger field had opened before him. Rivers of Protestant blood had flowed in England while he had been writing of earlier and fewer victims of intolerance. He would start farther back, include continental Europe as well as England, and bring the story of Rome's cruel treatment of heretics down to the end of the Marian persecutions; and he would write in English so that the common people might read, though as a scholar he preferred to write in Latin.

The first English edition of the *Acts and Monuments* (popularly called the "Book of Martyrs") was published in 1563. It was a folio volume of 1,800 pages. The second edition, in 1570, was enlarged to 2,300 pages by much new material. The third, in 1576, differed only by a few corrections but was entirely reset in smaller type. The fourth, in 1583, the last that the author lived to see, was in two volumes and contained 2,154 pages. In modern format the work makes eight volumes of about 700 pages each. In gathering this immense mass of material Foxe had recourse to court records, diocesan registers, and the written and oral testimony of eyewitnesses. Remember that the ashes of these martyr fires were scarcely cold when he returned to England and began his researches. Passions were still hot too. There was no question of writing a calm, detached, dispassionate history. Foxe did not really write a history at all. He gathered, sifted and checked a vast quantity of records and recollections of heresy trials and burnings which had happened within the past ten years. Some of the sifting and checking might have been better done, and certainly he added a good deal of comment which exhibits his own feeling about the events. Foxe had an intense antipathy toward cruelty practiced in the name of religion. (In other connections he protested against the persecution of Catholics and Anabaptists.) The criticism of his work started with those who had no antipathy at all toward persecution—of Protestants. The first extensive critique of Foxe, by Harpsfield, boils down to the claim that the victims were vile heretics and deserved what they got.

Mozley makes a very thorough investigation of the more important of the specific cases in which Foxe is charged with carelessness about facts, with suppression or distortion of evidence, and with failing to make corrections when errors were brought to his attention. Strange as it may seem, the analysis of these cases is as interesting as a "murder mystery" story. If space permitted, I would like to recite a few of them. It must suffice to say that Foxe passes the examination very creditably. Probably he did have a "venomous bias," as Conyers Read says of him, but he also had, as Read adds, a "respect for facts."

It is not to be desired that the "Book of Martyrs" shall be restored to the position on the center table that it once held, or that it be placed along with the Bible "in every cathedral church," as the convocation of Canterbury once ordered. Still less is it to be desired that there be a revival of the hatred and fear that were written into it. But it is a matter of some importance that a body of significant historical material be not brushed aside because those who are interested in having it forgotten have succeeded in creating unwarranted prejudice against the historian. And it would be only fair if the odium which has been cast upon Foxe because of his hatred of religious persecution should be transferred to those who defend it.

W. E. GARRISON.

Books in Brief

FOR THE HEALING OF THE NATIONS. *By Henry P. Van Dusen. Charles Scribner's Sons, $1.00.*

About the time of the Madras Conference the author and his wife took eight months for travel in twenty countries for the purpose of studying Christian missions. They had exceptional opportunities and saw and heard a great deal. This book is the record of this seeing and hearing and of the thoughts so created. As a visitor he brought to his study an objectivity and a perspective which few long residents could command. If the sweep of his pen is sometimes too bold and the answers he gives to the accumulating world-wide problems of the Christian mission a bit vague and imprecise, the reader has already been disarmed by his disclaimers to expertness. The impression left by the book is that of whole-

some, enthusiastic appreciation, and even of surprised and growing awe, before the mighty achievements of the Christian mission. When others have said what they must about its shortcomings, this book shows that the Christian missionary enterprise still has power greatly to warm the heart of a friendly, open-eyed and wholehearted observer.

A PRACTICAL DISCUSSION OF THE CAUSES AND TREATMENT OF ALCOHOLISM. WHAT PRICE ALCOHOL? *By Robert S. Carroll, M.D. The Macmillan Company, $3.00.*

The alcohol problem was not solved by repeal. The abandonment of an unpopular remedy does not cure a disease. Dr. Carroll treats alcoholism as a serious disease affecting both body and mind, but one that cannot be cured by medicine. His discussion of the effects of alcohol is temperate and scientific, but there is little in it that will comfort the habitual drinker. His carefully guarded statements form a more effective indictment than would a more sweeping and exaggerated denunciation. Nine-tenths of the book is devoted to building up in the mind of the drinker a strong desire to quit, which is the first prerequisite of a cure. In the remainder there are suggestions as to treatment, but these are somewhat vague and general. Psychotherapy is the method, but there is no formula for application to all cases. "There is no specific cure for the alcoholic. . . . Each patient represents an individual study."

EIGHT AMERICAN PRAXAPOSTOLOI. *By Kenneth W. Clark. University of Chicago Press, $2.00.*

Of the Greek manuscripts of Acts and the Epistles now in America, only two (the oldest, but both fragmentary) have been studied and published. Professor Clark describes and collates the other eight, thus making available to students of the text an important body of material. Only those New Testament manuscripts which do not contain the Gospels are included in this study. The plates showing in facsimile sample folios of the manuscripts are to be found among the 72 facsimile plates in the author's *A Descriptive Catalogue of Greek New Testament Manuscripts in America.* The partial overlapping of the contents of these two works gave opportunity for the correction of some typographical or editorial errors in the former. The author's research justifies, he believes, giving a place of new importance to the University of Chicago's Ira Maurice Price MS 2412. Textual students will not need to be told what valuable source material has been placed in their hands by Professor Clark's painstaking work.

Books Received

The Battle for Asia. By Edgar Snow. Random House, $3.75. (To be reviewed.)

The Bible in its Ancient and English Versions. Edited by H. Wheeler Robinson. Oxford University Press, $3.75. No single volume of its size (337 pages) contains more information concerning the texts, manuscripts and versions of the Old and New Testaments. The eminent editor furnishes the opening chapter on "The Hebrew Bible" and a closing chapter on "The Bible as the Word of God." Professor W. F. Howard of Birmingham writes on the Greek Bible. T. H. Robinson's discussion of the Syriac Bible furnishes data especially valuable in view of current discussions of an alleged "Aramaic original" of the New Testament. Sir William Craigie, of *Oxford Dictionary* fame, discusses English versions to and including Wyclif. The other chapters are no less notable. The book is primarily for serious students, but it does not demand of the reader much previous technical knowledge.

Salt of the Earth. By Victor Holmes. Macmillan, $2.50. Right on the same shelf with those heart-warming books about the country doctor and the country preacher belongs this autobiography of a country editor. Names and places are fictitious but the picture is real, both of the country editor and of the country town in which he lives and works. Its real importance—and it is important, though wholly unpretentious—is in its vivid delineation of village characters and village life. William Allen White, who contributes a foreword, truly says that it might be profitably read by foreigners who want to know what America is like behind the façade of the Atlantic seaboard. It may just as profitably be read by Americans with the same end in view. Besides, it is thoroughly entertaining.

Portraits of Jesus in the New Testament and other Sermons. By Mary Abby Hurd. Association Press, $1.75. Six of these ten sermons present the interpretations of Jesus in the four Gospels and in the epistles of James and Paul. The author, a graduate of Union Theological Seminary, died in 1937 after four years of successful work in the rural pastorate in Maine. The sermons show a keen and cultivated mind, a firm grasp upon religious realities, and a keen awareness of the needs of people in our time.

America Is Worth Saving. By Theodore Dreiser. Modern Age Books, $2.50. (To be reviewed.)

Government and the Needy, A Study of Public Assistance in New Jersey. By Paul Tutt Stafford. Princeton University Press, $3.00. The story of poor relief in New Jersey begins more than two centuries ago. The record of the earlier practices, through the long period when the function of public relief was considered as applying only to the small margin of misfortune that clings to the fringes of prosperity, forms an appropriate background for a study of modern and contemporary practice in a time when the fraction of the community needing assistance is considerable and apparently permanent. The greater part of the study deals with the conditions and practices of the last ten years.

World-Wide Influences of the Cinema, A Study of Official Censorship and the International Cultural Aspects of Motion Pictures. By John Eugene Harley. University of Southern California Press, $2.00. (To be reviewed.)

He Looked for a City. By A. S. M. Hutchinson. Duell, Sloan & Pearce, $2.50. (To be reviewed.)

Quebec Patchwork. By J. M. Donald. Macmillan, $3.25. A vivacious account of a rambling journey by automobile and trailer in and around Quebec. Much attention is given to the picturesque and "romantic" aspects of the region, some to the historic backgrounds, and a good deal to the personal trivialia of travel. It was ominous to find on the very first page that something "appeals to neither Robin nor *I*," but that grammatical lapse seems to have been only incidental, not characteristic. The general level of style and contents is that of letters home by a good correspondent.

Finland Forever. By Hudson Strode. Harcourt, $3.50. (To be reviewed.)

Theodore Herzl, A Biography. By Alex Bein. Translated from the German by Maurice Samuel. Jewish Publication Society, $3.00. (To be reviewed.)

War and the Americas. By J. V. Garland. H. W. Wilson Co., $2.00. The author, who is director of debate at Colgate University, has prepared this volume for college debaters, but its usefulness will not be limited to them. It contains a well organized body of material (564 pages) from many sources and many writers covering both sides and all aspects of America's relation to the war, including the problems of pan-American solidarity, world organization for peace, and military defense.

The Crowthers of Bankdam. By Thomas Armstrong. Macmillan, $2.75. (To be reviewed.)

The Philosophy of Schleiermacher. By Richard B. Brandt. Harpers, $3.00. (To be reviewed.)

Good News for Bad Times. By Frederick Keller Stamm. Harpers, $1.50. The forty chapters of this book have less the character of written than of spoken discourse, and more specifically of radio speech. That is to say, they are compact, rapid in tempo, concrete, confident, giving the reader (or hearer) a minimum of opportunity for flagging interest or of temptation to switch to another station. The chapters touch a wide range of religious and ethical topics relevant to these times.

The Foundations of a More Stable World Order. Edited by

Walter H. C. Laves. University of Chicago Press, $2.00. This volume contains six lectures delivered last summer on the Norman Wait Harris Foundation by six experts in history, economics, geography, political science and Latin-American affairs. In spite of the rapid movement of events during the interval between utterance and publication, the discussions remain timely and valid. The authors do not represent identical points of view and no effort was made to bring them into a forced harmony. (These are men whom nobody could force anyway.) But from Ferdinand Schevill in the opening chapter to Laves in the last, runs a continuing recognition that a "more stable world order" cannot be built on the foundation of an unlimited and irresponsible nationalism. The other contributors are Jacob Viner, Charles C. Colby, Quincy Wright and J. Fred Rippy.

The Way of All Spirit. By E. Merrill Root. Packard, $1.75. (To be reviewed.)

CORRESPONDENCE

The Niemöller Rumors

EDITOR THE CHRISTIAN CENTURY:

SIR: The rumor that Pastor Niemöller has been converted to the Roman Catholic Church will cause a little earthquake in the minds of many Protestants who saw in him a special hero of evangelical intrepidity. I regard the rumor as a misinterpretation of certain studies which Niemöller has made during recent years.

Before he was interned in a concentration camp I saw him with an Anglican bishop who was on a visit to leading church leaders and church groups in Germany. On this occasion Niemöller showed a keen interest in the *Book of Common Prayer* and wished to learn more about it. The bishop sent him a copy and Niemöller studied it thoroughly. It seems that his idea of the church was thereby influenced in the direction of what one may call evangelical catholicism or, still better, a catholic evangelicalism.

On the Continent the word "catholic" is easily identified with the Roman Church. Niemöller's "catholicism" may be a much more institutional, ecumenical conception of the church and probably has nothing to do with ultramontanism or clericalism. It is connected rather with that evangelical and catholic "bridge-church," as I called the Church of England many years ago—a term which, I see, has been widely accepted. I would not be surprised if Niemöller's "catholicism" would come very near Dr. Morrison's thesis or, still better, Walter Horton's "evangelical catholicism."

National Christian Mission, ADOLPH KELLER.
En route.

Catholic Tolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest Karl M. Chworowsky's letter concerning the tolerance practiced by Catholics. Perhaps the following quotation from a broadcast address of Cardinal Villeneuve on January 31, 1938, might serve as a footnote:

"Where custom has put these modern liberties, freedom of worship, of speech, of the press, of teaching, etc., into force, the citizens are to use them only for good; for a liberty can be regarded as legitimate only insofar as it increases our power for good; beyond that, never. In short, to prefer for the state a constitution tempered by the democratic element is not in itself against order, on condition, however, that the Catholic doctrine on the divine origin and proper exercise of public power is respected.

"I believe that the Roman Catholic Church is the only true church, and I would not be logical if I did not believe that other churches and other doctrines were false. It follows that I must believe in principles of liberty as they are defined by the church. There are, perhaps, at this moment strangers to our faith who are listening to me. Let me reassure you. I do not in the least wish to contest the part, at least, of truth and religion, however incomplete, which are yours. And that is how, in all practical logic and charity, I tolerate you. I tolerate you so that you will tolerate me, so that you may admire at once the splendor of my religion and the civility of my charity. I tolerate you in order to have your collaboration in the common good, and when such collaboration stops, when you preach corrosive doctrines, and spread everywhere poisoned seeds, then I can no longer tolerate you. Such, gentlemen, is Catholic liberalism, the true liberalism. It is in virtue of its doctrine of liberty that the church refuses to recognize rights for what is not in conformity with natural morality and Christian revelation."

You will find the above quotation on pages 105-6 of the *Year Book 1938* of the United Church of Canada.

Stirling, Ont. A. MARSHALL LAVERTY.

A General's Testimony

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to add a supplement to the letter of Edwin T. Randall in The Christian Century of February 5 who takes issue with the statement of Emerson Foster that "war is an evil, but surrender to the lust, rape and ravage of a wanton conqueror is a worse evil." Mr. Randall is certainly right in contending that the first thing a nation does when it goes to war, or even begins to train for war, is to "surrender to lust." I quote four sentences from Brigadier General F. P. Crozier's book, *A Brass Hat in No Man's Land,* written some thirteen or fourteen years ago by a general in the British army in Flanders who was intimately enough connected with the conflict at the front to have five separate divisions shot to pieces under his command:

"War breeds vice and venereal disease. I go so far as to say that free love for many of the celibates of both sexes, engaged in war work between 1914 and 1918, was as inevitable as the rising and setting of the sun. . . . It is not reasonable to expect the youngsters to keep the trenches for England intact and their chastity inviolate at one and the same time. He who hopes to wage war without wine and women is living in a fool's paradise, for there are no half-measures in war, try how one will" (pp. 51, 127).

Hewitt, Texas. WILLIAM M. JUSTICE.

Honor for Other Peace Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the Quakers was an excellent one. It has been generous of you all along to pay tribute to individuals and organizations that have been doing heroic service during these crucial days. However, for the sake of the record I should like to remind you that there are two other historic peace churches carrying on extensive relief work at home and abroad. I refer to the Church of the Brethren and to the Mennonites. While I have no statistical data to show the extent of the work the Brethren are doing, I know that the Mennonite central committee, which represents the various branches within the denomination, is spending between $8,000 and $10,000 per month in Europe at the present time. Workers are stationed in England, France, Germany and Poland. The total budget calls for an expenditure of $80,000 by May 1 of this year.

This sum, plus the support given for the camps of conscientious objectors in the United States, represents a relatively high per capita giving. By way of contrast, there is a difference in the source of funds as well as a distinction of religious outlook on the part of Quakers, Brethren and Mennonites. The latter two churches raise all of their own funds from within their churches whereas the Quakers receive more than 50 per cent of their funds from non-Quaker sources. However, it can be said with gladness

that the Friends exercise their stewardship with generosity and with a "sustained sense of community obligation." My point is not to detract from what you said about the Friends, but to add to what you said that the Brethren and Mennonites too are busy "about their Father's business" and not merely twiddling their thumbs and taking it easy since the conscription bill has made provision for conscientious objectors.

Chicago Theological Seminary, Chicago. J. WINFIELD FRETZ.

The Faith of a Heretic

EDITOR THE CHRISTIAN CENTURY:

SIR: I am wondering if it is not true that Unitarians often take Christ more seriously than the rest of us who are zealous for doctrine. Dr. Holmes' article in your recent series of answers to the question "What will you do if America enters this war?" strikes me as the only 100 per cent Christian reply. While others of pacifist leanings fall back on such generalities as "I will not bless war!" or "I shall undertake to contribute in some way to the good of my country," or "I will meet all concrete situations with words, deeds and mental attitudes of non-violence," Dr. Holmes replies: "I had rather see my country conquered than a conqueror. . . . We are not defenseless. . . . Is it possible that Christians can accept Jesus' voluntary sacrifice on the cross in atonement for violence of men and not understand that this is the way of victory?"

Let us be honest. This heretic Holmes has more faith in man than we have in God! He lives in the New Testament and we in the Old! May God forgive us!

First Presbyterian Church, Newburgh, N. Y. C. K. IMBRIE.

A Woman's Voice

EDITOR THE CHRISTIAN CENTURY:

SIR: When a woman finds herself aligned with the ideals of pacifism inspired by John Haynes Holmes and formulated into a logical pattern of action by Albert Edward Day, her position is difficult. Unlike certain divinity students who refused conscription, and unlike Howard Schomer who insisted upon his right to share in conscription, no form of activity is open to her. If she speaks out amused listeners only smile and remark that "after all, the world doesn't ask women to go into the trenches yet."

So both the least and the most she can do is to add a woman's voice to those who find truth in the statement that "war is an open and utter violation of Christianity." Thus may I add my word to those who feel that the acceptance of the risen Christ implies also the acceptance of the crucified Christ with his message of the loving, suffering Servant, not a resisting, fighting one?

Oklahoma City, Okla. CAROLYN SPENCER.

A Puzzled Filipino

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading today's newspaper has made me ponder again on the attitude a Christian should hold toward war. As I pondered, a picture of the Madras Conference came back to my mind. I have a very vivid picture of Prof. X of Basel Theological Seminary arguing in support of Dr. Kraemer's view in that widely discussed book on faith. The committee chairman was an American professor of theology.

From a definitely reliable source I have learned that Prof. X of Basel has answered the call of his government in Germany to take up arms. He is a captain in the artillery.

The final picture in my mind is this: On the German side there is Captain X, held in high esteem by the other theologians, now commanding a piece of artillery aimed in the direction of the English. On the other side I see some professors of theology from American seminaries also commanding guns aimed in the direction of Prof. X on the German side. Actually these American theologians are not on the front in body because they are disqualified by age. But mentally they are there, judging from their utterances.

Consider me, a lowly member of the church, looking at this scene. I see theologians held in high esteem for their expert knowledge of the teachings of Jesus Christ arrayed against each other in deadly conflict. Will you be surprised that I am puzzled? I am not sarcastic. I am sincerely trying to find the answer. For I feel terribly at a loss to know how I am to face the critics of our religion if they confront me with a picture like the one above. Is war such a detail that it can be left entirely to individuals and has the church no definite position on it once and for all time?

Of course we can repeat the argument that our side in the armed conflict is doing an act of surgery. This is easy enough if we forget Prof. X of Basel. Are we operating on *him* also? My question does not involve political organizations. My question is entirely within the church. How can you conceive of two Christians firing their guns at each other? It is an old question but it is a question that persists in the minds of many laymen.

Madison, N. J. PROCULO A. RODRIQUEZ.

History Repeats

EDITOR THE CHRISTIAN CENTURY:

SIR: The article on the success of the Pentecostal Church by Charles Granville Hamilton, "Seven Hundred a Year," is illuminating, but chiefly so because the situation is as wide as this country. The new churches are reaching the growing base of the social pyramid in our land; the established churches with their wealth of culture are losing the masses. A local congregation of the ecstatic order in our city, less than two decades old, is easily the most active and prosperous church in our community. But, further, it is providing more missionaries, ministers and ministers' wives than does, for example, our own entire state conference.

The established churches of today were either the ecstatic groups yesterday, when their growth was similarly rapid, or they were established then and did not grow. Congregationalists remember not with pride the one-time doctrine that the America west of the Hudson was too primitive to lend itself to the organization of such cultured churches as their own!

Not Christian missions or "lay evangelism" or other projects for reaching more intensely those already reached will produce the required effectiveness for the established churches. An exemplification of the gospel mandate for service will. It costs something to be a Pentecostal, in money and life. The cost, relatively, for the established churches is too little. "Give of thy sons to bear the message glorious; give of thy wealth to send them on their way."

Evangelical Congregational Church, McKeesport, Pa. JOHN F. C. GREEN.

Letters Wanted

EDITOR THE CHRISTIAN CENTURY:

SIR: Rev. Edwin W. Smith, for many years editorial superintendent and librarian of the British and Foreign Bible Society, and author of *The Golden Stool* and other books on Africa, is preparing a biography of Rev. Daniel Lindley, one of the pioneer American Board missionaries to the Zulus and Praedicant of the Boers in South Africa. He will greatly appreciate any information that can be sent him from people who have letters of Dr. Lindley or other information. Manuscript material will be carefully copied and returned. Dr. Smith may be addressed at this office.

Phelps-Stokes Fund, 101 Park Avenue, N. Y. ANSON PHELPS STOKES.

At Least He's Succinct

EDITOR THE CHRISTIAN CENTURY:

SIR: It appears that the preachers and priests of this generation in the United States are the most passive ministers of the gospel the world ever saw. They wouldn't hurt a flea. That spiritual situation in the church accounts, in very large measure, for the fact that war and wickedness were never so rampant in the world as they are today.

Pierce City, Mo. WILLIAM H. HARGROVE.

Old Defeat Aids Greek Victory

Forced Transfer of Population in 1923 Aids Present War—Turks Committed to Back British Cause

(Correspondence from the Near East)

ISTANBUL, Jan. 13.—It is a curious yet unquestionable fact that the Greek victory over the Italians would never have been possible without the Greek defeat in Anatolia at the hands of the Turks. The Kemalist defeat of the Greeks 18 years ago and Turkish assistance today are closely linked. It cannot be too much stressed that it is the Turkish determination to stand by Greece that has enabled General Metaxas to face Italian aggression. The exchange of populations then, however dire the lot of the 1,500,000 Greeks and 500,000 Turks who were expelled from their homes may have been at that time, proved to be a healthy surgical operation which put an end to secular hatred. In fact, it allowed Atatürk, a decade later, to lay the foundation of Greco-Turkish friendship.

* * *

Turks Strive Toward Regional Solidarity

Turco-Greek friendship is, of course, not the only motive behind the Turkish attitude. But that friendship fits in admirably with the political outlook which was Atatürk's and which continues to be that of the Turkish leaders today. It is an attitude of mind which places good will among neighbors first and looks for peace and security by means of regional solidarity. Under the Balkan pact, which was the result of that outlook, Turkey participated in a general guarantee of interior Balkan frontiers. When there began to be some indication that Italy might attempt to invade Greece, Turkey did not allow any doubt to continue as to her determination to act, should Bulgaria attack Greece. She mobilized the greater part of her troops. Greece was thus placed in a position to withdraw her units from the Greco-Bulgarian frontier and utilize all her forces against Italy.

* * *

Turks Support Britain, Defy Germany

The same sort of outlook dominates Turco-British relations. Turkey is not pro-British just because she thinks Great Britain will win and she wishes to be on the winning side. She has staked her existence on the Turco-British alliance because she knows that German domination over Europe would mean the end of her national independence and the organization of a new order in which non-Germans would be reduced to a new category of slaves. There are very few nations in the world that know the Germans as well as the Turks do. So they have not allowed themselves to be cajoled by German proposals and suggestions, and have stood by the British empire during the most dramatic weeks of the latter's history. They did so with the full knowledge of the British situation in June and July, which the Turkish leaders, being military experts, knew to be tragic. Turkey has not as yet fired one single shot, but by meeting evil with determination she has indirectly helped to turn the scales.

* * *

Turco-British Trade Agreement Signed

During the 1914-18 war, Turkey, although an agricultural country, suffered much from food shortage. The lesson was not forgotten during the 18 years which followed the treaty of Lausanne. Turkey is now not only self-supporting as regards almost all kinds of foodstuffs, but she is also in a position to export considerable quantities. While that naturally improves her foreign trade balance, a new problem has arisen during the past few months: How can she obtain finished goods? Arrangements are now being made with the British empire to absorb a great proportion of Turkish exports and to supply the Turkish market with finished goods. Meanwhile, "cash and carry" appears to govern American exports to Turkey, a market which for that reason threatens to be lost to the American export trade.

* * *

Bulgaria Tightens Noose on Jews

It is difficult correctly to gauge what is going on behind the scenes in Bulgaria. A popular saying has it that the king is pro-British, the queen is pro-Italian, the government is pro-German, and the people are pro-Russian. The Bulgarians appear to nurture irredentist grievances, and the question is whether such grievances or good sense will prevail in the end. Meanwhile, the Bulgarians are endeavoring to placate the Germans by passing anti-Jewish laws, although Jews used to be considered excellent citizens. A number of Bulgarian members of parliament protested against these laws, but to no avail. The extraordinary thing is that they should have protested at all. One consequence of these laws is that Bulgarian nationals of Jewish origin or faith who live abroad have been deprived of their citizenship, thus increasing the number of *"staatenlos"* Jews.

* * *

American Schools Face Greatest Opportunity

In this country the desire to learn English has been rapidly growing, and for the third consecutive year not only British, but also American schools and colleges, which are more numerous, have shown a marked increase in attendance. This appears to be true also of the whole of the Near East. American schools report that they are full to overflowing and could have taken more students if there had been room. At the same time, the proportion of Turkish students is increasing, reaching now about 95 per cent. American schools and colleges face their greatest opportunity.

E. GUERON.

Morrison Urges Aid Bill Defeat

Editor Declares It Leads to War—Federation Fights City Graft—Vernon New President

(Correspondence from Chicago)

CHICAGO, Feb. 10.—Charles Clayton Morrison, editor of The Christian Century, of Chicago, opposed passage of the lease-lend bill before the Senate foreign relations committee in Washington on Friday. Appearing on invitation from Senator Gerald P. Nye, Dr. Morrison declared that "if America goes into this war by passing this bill, it will be the President himself who has led the American people into it. By fomenting fear, by lending the prestige of his great office to the weirdest fantasies of an imminent invasion, by inventing shrewd devices to circumvent both domestic and international law in giving aid to Britain, by deliberately dramatizing his unauthorized assumption of the solidarity of the United States and Great Britain, he has already geared our national life into the European conflict and has developed among our people a feeling that is little short of helpless fatalism." The *Chicago Tribune* gave front page space to the editor's testimony, while Colonel Knox's *Daily News,* which supports the bill, ignored it.

* * *

Federation Completes Banner Year

"A Year of Problems and Progress"—so the Chicago church federation bulletin designates the year 1940 in its annual report number. A study of the report shows that the past year has been the best in the federation's history. The scope of its program is astonishing. The outstanding single item was the meeting of the National Christian Mission, Nov. 17-20. It is estimated that 50,000 people gathered in the visible audiences while a much larger number were reached by radio. The follow-up visitation evangelism under the direction of Guy H. Black brought large accessions to church memberships in the city. In addition, throughout the year, the various committees and commissions have been active.

* * *

Vernon Elected New President

Ralph Wakefield proved himself to be a leader of large vision and unflagging energy during the two years in which he served the federation as president. He has been succeeded by Howard A. Vernon, pastor of the Englewood Baptist Church. Three new vice-presidents elected are: Harold L. Bowman, pastor of First Presbyterian Church; Rockwell F. Clancy, Methodist layman; and Mrs. Sylvester Schiele, former president of the women's department. James A. Bray, bishop of the Colored Methodist Episcopal Church, was reelected vice-president. Walter R. Mee,

HARPER

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The February Selection of the Religious Book Club

●

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The superb art with which the author has recreated the lives of the men and women, historical and legendary, who were spectators of the Crucifixion is unmatched today. Their actions on that fateful day and their attitudes toward that great event are so dramatically re-enacted as to give the reader a virtually original experience of the Cross. The author's comments, which follow the stories, make clear the judgment of the Cross upon all its witnesses, and upon their modern counterparts. An even better book than his earlier *These Shared His Passion.* $1.75

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This book on the meaning of the life and death of Jesus for all generations is written in the clear and beautiful style which has made Dr. Newton perhaps the most widely read writer on religion today. Especially recommended for Lenten devotional reading. $1.50

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"A book that brings us to judgment. It disturbs the reader with the pain of heart-probing and the joy of elevated thoughts."—*Dr. Ralph W. Sockman.* Thousands of readers have already found this book "an experience in creative humility." $1.25

From the Cross: *The Seven Last Words*

By GAIUS GLENN ATKINS

This classic interpretation exhibits depth of insight, expository skill, and a literary style seldom found today. Merely to read it is a pleasure; to study it is rewarding. There is also the substance in it for vital Easter preaching. 50c

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This anonymously written pamphlet on attaining the spiritual life is like no other. A practical and suggestive manual, it will have a lasting effect on any reader prepared to make the necessary sacrifices. 20c

HARPER & BROTHERS New York City

who made his 22nd annual report to the federation at the annual meeting at which the election of officers took place, was re-elected executive secretary. To Mr. Mee's persistent and wise leadership the Protestant forces of this city are largely indebted for the success of this cooperative enterprise.

* * *

Churches Attack City Graft

Much has been done to help keep Chicago elections clean and to eliminate graft in government. Chaplains of the federation work in the county hospital, infirmary, jail, courts, juvenile detention homes and other institutions. Religious education has made progress and plans are now under way to extend weekday religious education, already in operation in the Lake View district, throughout the city. The laymen's council, organized during the past year, has already enrolled 1,000 members. The social service, civic relations, church and industry, interracial, world friendship and women's commissions and departments have all made significant contributions.

* * *

Levinson's Dream Will Not Die

Salmon O. Levinson, famed international lawyer and peace advocate, author of the Pact of Paris for the outlawry of war, beloved and respected for many good works, died in Chicago on Feb. 4 at the age of 75. That he should die in the midst of one of the bitterest wars in history, in spite of the almost universal legal renunciation of war by the nations of earth as a result of his efforts, is a sad commentary upon our human nature. But, as an editorial in the *Chicago Daily News* says: "He died, no doubt, in the faith that the defeat of his efforts was only temporary; that somehow, sometime, right must prevail over wrong. For the dream of peace on earth, good will to men, can never perish."

* * *

Landes Heads Rural F.O.R.

Carl J. Landes has been appointed rural secretary by the Fellowship of Reconciliation and has moved his office from Chicago to Merom, Ind. Mr. Landes' hope is to establish a rural center for fellowship activities.

CHARLES T. HOLMAN.

Maritain Accepts Chicago Post

Jacques Maritain, the famous French Roman Catholic scholar, is soon to join the faculty of the University of Chicago. There he will reinforce the neo-Thomist group.

Social Morality Depends on Schools, Says Millikan

Robert A. Millikan, noted physicist, said to the recent annual meeting of church-related colleges in Pasadena: "While personal morality depends only on an attitude which has its seat in the emotions and the will, social morality is a purely intellectual matter. It depends on knowledge. . . . In the matter of the discovery and dissemination of knowledge, the schools are the only available agencies and that is where our great job lies in the development of our civic and social responsibility."

Mexico May Alter Law on Religion

Governor's Statement Taken As Sign of Change—Communists Denounced—President Avers Faith

(Special Correspondence)

MEXICO CITY, Feb. 7.—The installation of Governor Bautista on Feb. 1 was a colorful and significant occasion. The largest available theater was crowded. Representatives of the diplomatic corps, commerce, industry, farmers, workers, students and the various departments of the federal administration, besides as many of the common citizens as could be seated, or could stand in the aisles, were present. At noon, amid a roar of applause, the new governor entered. He was accompanied by Manuel Avila Camacho, president of the republic, the secretary of foreign relations, the secretary of public education, the secretary of the interior and other high dignitaries of the administration which has ruled Mexico's destinies since last December.

When the ceremony of installation was over, Governor Bautista outlined the plans and purposes of his administration. To many, the first portion of his address seemed dull and monotonous, but soon interest suddenly went up like a flame. For the new governor was now dealing with a burning topic in Mexican hearts: public education. The third article of our federal constitution establishes "socialist education" and proclaims the "fight against fanaticism and prejudices." Under powerful communist influence this phrase has been interpreted in official practice as the legal basis for a strong anti-religious campaign in public schools. Since the church and state conflict was settled in 1929, this article in the constitution has been the main source of religious unrest and has been hotly attacked by the press and parents' associations.

Religious Schools Prohibited

Up to 1810, when Mexico became independent, all education was under the control of the church. During the past century liberals wrestled to switch this control to the state, so far as public education is concerned, but allowed religious bodies to establish and support private confessional schools. Then, in 1917, when the revolutionary movement that overthrew old Dictator Diaz and his successors succeeded, the new constitution prohibited the churches or other religious organizations from maintaining elementary schools. Finally, in 1934, freedom of teaching was suppressed and all types of education, except the technical and professional, came under the full control of the state.

A thrill of emotion, therefore, swept through the governor's audience when, after a few complimentary remarks about the new system of public education, he plainly and calmly announced: "The new government of the state of Puebla will comply strictly and without reservations with the text of the constitution while it is legally in force. But it considers itself to be serving the interests of the revolution and the fatherland, and to be doing its duty as a member of the Mexican federation, when it declares that it will use the privileges granted to it by the constitution to promote before the national parliament the reform of the present text of Article III and that it will strive to see that this article may be reinterpreted in the light of conditions, so that, free of unilateral sectarianisms, it may become the instrument of an effective and useful education."

President Apparently Approves

Now, all talking about the inadequacy of the present educational law had been until then considered as evidence of plain "reactionary" conspiracy. But here for the first time a high government official openly sponsors this idea and promises to work for a modification of the law. The fact that both President Avila Camacho and the new federal secretary of public education were present and did not disown Governor Bautista's statement was considered as meaning implicit approval. If so, this will be an epoch-making address, because it may mean that the administration has adopted a new outlook in the religious question. How far this will go in the direction of complete religious freedom and the restoration of private confessional schools is still to be seen. But observers are expecting some important changes in the near future.

Governor Bautista's installation speech becomes all the more significant when considered in the light of three other important events of recent times. Shortly before he retired from the presidency, General Cardenas strongly denounced the attitude and activities of communists, calling them "traitors" and agents of a foreign power. This started a panic among government officials connected with or sympathetic to the communist cause. A good deal of retraction and self-whitening in high political quarters followed. Then the newly elected president, General Avila Camacho, went an important step further. In an interview granted to the magazine *Today*, of Mexico City, he announced: "Communists will have no room in my government." He went further and said: "I am a Catholic. I am a believer." This was a big shock for the whole country.

President Breaks Precedent

Until then it had been considered not only improper but dangerously inconvenient for the political career of a statesman for an official to connect himself in any way whatsoever with any religious view or organization. The third event is a statement recently issued by the new secretary of public education, who has been known to be an avowed Marxist. He declared that public education will not be founded upon a dogma, but will "aspire to give basis for freedom of conscience." Since the Marxist philosophy had been made the official doctrine, this too was encouraging.

All these statements, considered apart or all put together, may not be more than passing and momentary measures of mere political strategy. But they may mean a sincere effort to respond to the wish of the people of Mexico, who are tired of extremist experiments and are hurt by previous anti-religious policies sponsored or at least benevolently permitted by former functionaries. At any rate, these events deserve to be watched with intense interest for new developments.

G. BAEZ-CAMARGO.

Churches Launch Relief Appeals

Observe Special Week for Foreign Aid —Many Organizations Participate— Nazi Aid Not Issue

(Special Correspondence)

NEW YORK, Feb. 10.—Virtually every major Protestant denomination in the country will observe the week of Feb. 23-March 2 as a special period for foreign relief appeals, it was announced by Leslie B. Moss, executive director of the Committee on Foreign Relief Appeals in the Churches, sponsors of the observance. The appeal for funds, said Mr. Moss, will be conducted in behalf of the Church Committee for China Relief, the Central Bureau for Relief of the Evangelical Churches of Europe, the American Friends Service Committee, the American Committee for Christian Refugees, the International Missionary Council's fund for "orphaned" missions, the War Prisoners' Aid of the International Committee of the Y.M.C.A., the European Emergency Fund of the Y.W.C.A., and the war service work of the American Bible Society.

* * *

Church Obliged to Relieve Suffering

The problem of feeding the starving populations of nazi-dominated European countries, which has stirred up considerable controversy in this country, represents but one phase of foreign relief work and should not be permitted to divert Americans from the traditional task of the church in alleviating human suffering.

* * *

Aid to Nazis Not An Issue

Outstanding examples of current church activity are the work of church groups in China, aid to prisoners of war, support of "orphaned" missions, refugee relief, Bible distribution, aid to European clergymen and child care. In all of these activities the danger of providing aid and comfort to nazi Germany is non-existent.

* * *

Y.M.C.A. Aids War Prisoners

Three million prisoners of war in England, Canada and Germany are being aided by the Y.M.C.A. The American Bible Society has distributed thousands of Bibles, printed in nine languages, to refugees and prisoners. In England the Y.W.C.A. is expanding its services due to the large number of women now in industry. The Church Committee for China Relief is supplying food and medical supplies to needy Chinese. Last year $400,000 was sent to 168 mission stations which were cut off from all support by the European war. The American Friends Service Committee is feeding 35,000 children daily in unoccupied France with milk purchased from Switzerland. The Central Bureau for Relief of Evangelical Churches in Europe is providing aid to ministers in Great Britain, the Continent and the Balkan states. The American Committee for Christian Refugees is handling 170 new cases a month.

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"Pleasing and excellently written essays on literature and religion. Dr. Moldenhawer approaches Shakespeare, Lincoln, Kipling, and Keats from a combined critical and religious viewpoint: the creed of Shakespeare and of Lincoln, the devotion of Keats and Kipling, are discussed as part of his appraisal. There are other chapters on hymns, on books, on preachers and preaching, on religious compromise, and a very timely lecture on Property and Character. The book is of value to both cleric and layman."—*Jewish Outlook.*

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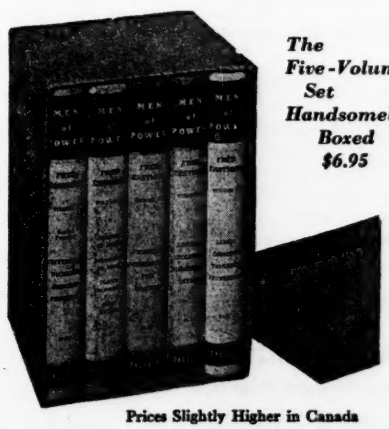
The Social Function of Religion • E. O. JAMES

"The author, a prominent English anthropologist and churchman, facing the dangerous disintegration that is taking place in society and civilization, examines afresh, from the scientific and historical point of view, the foundations and cohesive forces in society. In a most interesting way, he presents briefly the development of religious ideas and practices and the development of our social institutions. . . . Again and again he voices the belief that 'religion has been the dynamic and consolidating force of society.' . . . A heartening and helpful book for these times."—*Social Progress.* $2.50



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(Special Correspondence)

CHICAGO, Feb. 8.—For 250 ministers to discuss horses, dark and white, for a week may sound like strange business. But it wasn't race-track talk or politics. It was psychotherapeutics. Dr. Fritz Kunkel, noted specialist in this field, author of *Let's Be Normal* and *How Character Develops,* started the discussion ball rolling in three lectures before the Chicago Theological Seminary's tenth annual ministers' week on "Christian Life and Psychotherapy." He said that each of us has within him a certain set of ideals which carry us in one direction. He called this set of ideals our "white horses." But we also have dimly conscious desires to go in the opposite direction. He called these negative desires our "dark horses." The white and dark horses pull against each other, creating the inner tensions of life. These inner tensions cause much of the outer conflicts, difficulties, misbehavior and general trouble of life. Three professions—medicine, the ministry and psychotherapy—are involved in the treatment of these inner tensions and their outer manifestations. But they must learn how to work together.

The Case of the Burglar

For example, as Dr. Kunkel said: "A burglar has broken his leg. The surgeon cures him and, by prescribing the right kind of exercise, makes him more able for burglary. The minister may tell him that the broken leg was a warning to change his attitude toward life, but he would not see the connection between the burglar's accident and his occupation except in the field of metaphysics, where nothing can be proved. The psychotherapist would talk not only about the broken leg, but also about the burglar's experiences with his friends, his wife and his victims; his sleep and sleeplessness, his hopes and fears and dreams, his childhood, his parents, his children and his future.

"From all this material they may learn—the psychotherapist and the burglar together—that half-consciously, or unconsciously, the burglar will time and again inhibit his own success. He will prepare skillful plans and then spoil them by stupid blunders, because he is not 100 per cent a burglar. He may find out that he is and has always been 30 per cent an honest man, a good father, and perhaps even a Christian. This discovery makes it impossible for him to go on with burglary. He may be furious and thankful, afraid, astonished and joyous at the same time. He has to face the decisive crisis of his life, and become a different man.

"Certainly, in many cases the same thing happens when the minister occupies himself with the suffering man. But then he ascribes—and he is right—this success to the influence of the Holy Ghost or of God and he considers his own contribution as very small. The psychotherapist, too, should ascribe the success to the heavenly power which guides and controls human life." Dr. Kunkel declared that psychotherapy is much nearer to the ministry than it is to medicine. "It has learned from medicine certain connections between cause and effect and certain biological laws which underlie the nervous symptoms. But it has discovered that human life is essentially based on the connections of means and goals, and that its decisive laws are spiritual. It cannot even cure a nervous headache thoroughly without bringing about a certain change in the character of the patient, and it understands that the headache was there in order to change the character."

The Doctors Discover Religion

This understanding, he held, was comparatively recent among psychotherapists. The earlier exponents, Freud and Adler, had not possessed it, but Jung perceived it. "Now most of the younger psychotherapists are convinced that no psychotherapy is efficient without a religious background. They begin to study religious disciplines and methods; meditation, contemplation and even prayer are used as methods of treatment. Should not the church be interested in this development?"

Dr. Kunkel urged young ministers to study this new science in order to guide their parishioners in periods of crisis. "If the minister fails here, these people will go to see, not the doctor nor the expert psychotherapist . . . but they will consult astrologers, palmists and all kinds of sorcerers." He did not ask that every minister become an expert psychotherapist, but maintained vigorously that every young minister should have at least five or ten private consultations with a teaching psychotherapist, and that he should also join some group in the study of the subject under competent direction. In the course of time such experience and study "will make him a better counselor and a better minister."

Twenty-Two States Represented

Twenty-two states and 18 denominations were represented at the conference. Other special lecturers during the week were Maynard Kreuger, professor in the University of Chicago; Alfred E. Swan, minister in Madison, Wis.; Perry D. Avery, pastor in Kokomo, Ind.; Lucius Porter, professor in Yenching University; Samuel Harkness of Winnetka; George M. Gibson of Chicago; and James L. Adams, professor in Meadville Theological School. Members of the faculty who conducted short courses and clinics were President and Mrs. Palmer; Professors Holt, Eastman, Pauck, Kincheloe, Boisen, Irwin, Snyder and Edwards. Three public issues forums were held on the subjects "The International Scene," "The Domestic Scene" and "The Responsibility of the Church." One of the popular features of the week was a large and attractive display of recent religious books of all publishers.

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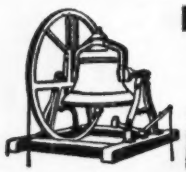

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New York Begins Weekday Training

Interfaith Committee Completes Plans —Muste Says U. S. and Russia Are Playing Identical War Roles

(Correspondence from New York)

NEW YORK, Feb. 10.—For the first time in the history of the New York city school system, elementary schoolchildren were "released" for one hour last Wednesday afternoon to receive religious instruction in churches or synagogues near the schools. By agreement all the centers opened for this spring term were "experimental" and were so located that one was in each of the five boroughs of the city. There was complete cooperation between the three faiths in planning the schools. A central interfaith committee made all contacts with the public education authorities. All three faiths agreed upon the centers selected. Common blanks were sent to the parents. These listed all the community churches working together—Catholic, Jewish and Protestant.

* * *

3,500 Children Are Reached

Blanks were distributed in Brooklyn, for instance, by each church, regardless of faith, the territory to be covered being assigned by an interfaith committee. A joint treasury was set up to finance such common procedures. Thus, the plan became a venture in interfaith cooperation and understanding, as well as a program of religious education for the children. Some 3,500 children from the third, fourth, fifth and sixth grades were excused the first day. The total excused from any one class ran from 18 to 35 per cent of possible pupils. It is expected that the number will greatly increase as the experiment progresses.

* * *

Democracy Linked with Religious Training

The Protestant teaching was largely interdenominational, with a common curriculum. A business men's committee, with Cleveland H. Dodge as chairman, has been formed to raise the money to finance the schools for next fall. They are expected to grow greatly when the experimental period is ended. Father William R. Scully of the New York diocese of the Roman Catholic Church, in speaking of the schools, said: "This movement, which has spread rapidly throughout the whole country, is definitely a sign that the nation has awakened to the fact that religion is the basis of democracy."

* * *

Interfaith Agency To Aid Soldiers

Stating as their object "to make sure that our soldiers, sailors and other young people who are drawn away from their homes by military service and defense work are provided with wholesome recreational activities and an opportunity to maintain their ties with civil religious life," representatives of Protestant, Catholic and Jewish groups incorporated a joint agency last week to coordinate and finance a national program for providing religious, recreational and welfare services to soldiers, sailors and young employees in defense industries. This new body was named the United Service Organizations for National Defense, Inc. It succeeds the United National Welfare Committee as a central agency to coordinate similar activities of the Y.M.C.A., Y.W.C.A., National Catholic Community Service, Salvation Army and Jewish Welfare Board.

* * *

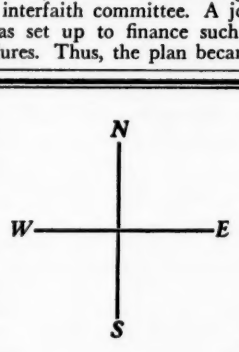
Youth Group Backs Aid Bill

The question of "all out" aid to the democracies was bolstered last week by the formation of the "Student Defenders." This new group, said to represent 120 universities and colleges, states that its program is to "defend democracy at home and abroad" by supporting immediate aid to Britain, Greece and China. Two slogans were adopted: "It will never be earlier," and "The world cannot remain half free and half fascist."

* * *

U. S. and Russia Playing Same Role, Says Muste

A. J. Muste declared at the War Resisters' annual dinner this week: "Whatever their motives and intentions may be, we deny that the 80 per cent of American people, who, according to the Gallup poll, favor having the British people continue the war but at the same time want the United States to keep out, are true 'friends of Britain.' If it is our war the British are fighting and if democracy is at stake and can be saved by war, we ought to be ashamed not to be in it. It is easy to shout



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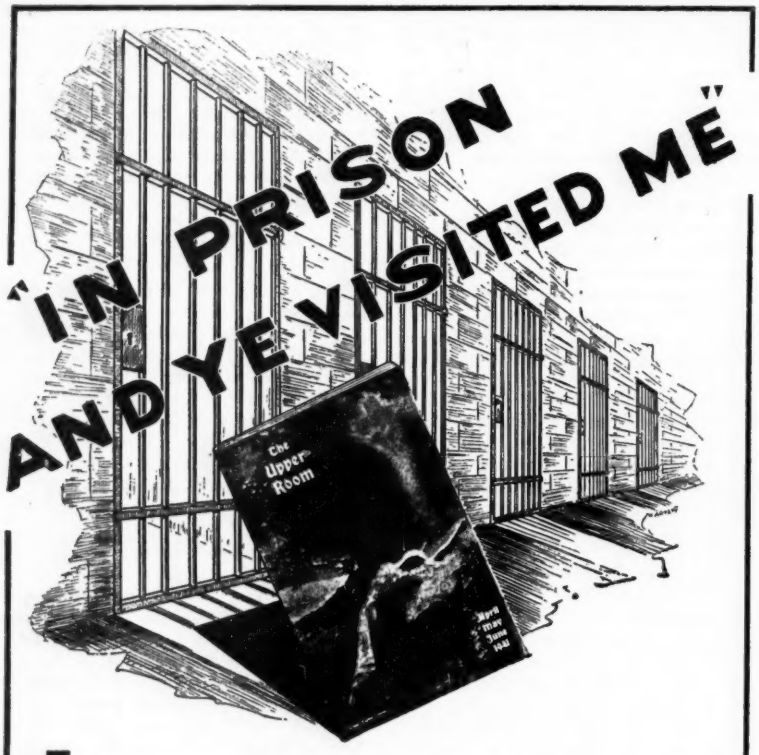

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Luther J. Hannum, Jr., Protestant Chaplain, Sing Sing Prison, Ossining, N. Y.

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"I cannot begin to tell you how much this devotional booklet means to us. A large number of inmates use it to guide them in their daily Bible reading and study. Some of the inmates come to us and ask for the new booklet before the previous one has expired."

Alfred C. Schmitt, Director, Library and Religious Dept., California State Prison, San Quentin, Calif.

IN VIRGINIA INSTITUTIONS—

"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions, Richmond, Va.

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to the British across 3,000 miles of ocean to keep on fighting. The actual effect of our present course will be that Britain and Germany both will be exhausted, so that we shall dispose of two great imperialist rivals at once. It is the same sinister course Stalin is pursuing in Europe and Asia."

* * *

Union Fellowship Service

The Emmanuel Baptist Church and the Concord Baptist Church united in a unique fellowship service last Sunday night. Wayland Zwayer preached the sermon and members of the deacons' board of Emmanuel Church assisted the pastor of Concord, James B. Adams, in serving the Lord's Supper to over 1,000 white and Negro members of the two congregations.

* * *

And So Forth

Frederic F. Bush, Jr., was installed as rector of Epiphany Episcopal Church, Brooklyn, by Bishop Larned last week.

H. A. Guiley has resigned as rector of Holy Apostles Church, Brooklyn, to become the director and chaplain of the Church Charity Foundation of the Long Island diocese. He succeeds Charles H. Webb, who has held the post for 19 years. The foundation institutions include St. John's hospital, Brooklyn, a home for the aged and one for the blind, and children's cottages at Sayville, L. I.

J. HENRY CARPENTER.

Lutherans Confer

Leaders Discuss Aid to Missions and Problems of the Draft

Leaders of virtually every branch of the Lutheran Church, representing 4,500,000 Lutherans in the United States, met in Columbus, Ohio, recently to discuss the problem of "orphaned" foreign missions and coordinated action in taking care of the religious need of the thousands of young men at the military training camps throughout the country. The meeting, first of its kind in the history of the Lutheran Church in America, was attended by representatives of the American Lutheran Church, United Lutheran Church, Lutheran Synod of Missouri, Norwegian Lutheran Church, Augustana Synod, Lutheran Free Church, United Danish Lutheran Church, Danish Evangelical Lutheran Church and National Lutheran Council.

Ralph H. Long of New York city, executive director of the National Lutheran Council, revealed that 54 Lutheran missions in all parts of the world, with more than 3,000 missionaries, have been "orphaned" by the war and are dependent on Lutherans of America not only for financial support but also, in numerous cases, for missionaries to carry on the work. A resolution encouraging the American section of the Lutheran World Convention to carry on its extensive financial support of the "orphaned" missions, with the assistance of the Lutheran Synod of Missouri, was adopted unanimously. Before adjournment, arrangements were made for the calling of another pan-Lutheran meeting sometime in the near future, at which special attention would be given to the formulation of a doctrinal basis on which all the Lutheran church bodies could agree.

Sicilian Channel Concerns Britain

Air Attack Losses Decline during December—Conscription Adopted for Fire-Fighting—Church Pledge Hailed

(Correspondence from England)

KETTERING, Jan. 27.—Some light has been cast during the week upon the next step which Herr Hitler means to take in coming to the help of Italy. The attack by German bombers based on Sicily upon a British convoy has been most seriously considered; there is no disposition to deny the skill with which the Germans have chosen the ground where Sicily comes near to north Africa and the channel is narrow. British fighters proved their superiority over the German bombers in September when they fought over the English channel, but the Sicilian channel presents them with new difficulties. Fighters from an aircraft carrier have to meet bombers from a land base near at hand. There will be a fresh call upon the two services which have never failed to meet such calls; already the German bombers have paid a heavy toll.

There are significant indications that the bombers are beginning to lose their immunity from effective attack in the darkness but Mr. Churchill has told us not to expect any freedom from these deadly attacks for some time; in the end they will be countered. The report of the victims in the month of December showed another marked reduction. There were 3,793, but in September there were more than 6,900.

While these figures are borne in mind, it must be added with shame that there were 1,313 victims on our roads during that same month, nearly 30 per cent of the number killed from the air.

* * *

Compulsion Used to Get Fire Fighters

It has been said by Mr. Morrison that the shower of fire bombs is the enemy's "latest and greatest weapon." This must be beaten. If it is necessary, compulsion will be used; and much as our people dislike compulsion, I do not think there will be any serious opposition to this action. It will be left to the regional commissioners to decide which local authority areas have not enough volunteers to operate efficient schemes. If in any areas there are not a sufficient number, the commissioner will order the local authority to require men of certain age groups to register. The call to fight the fire attacks has received a strong answer, but the authorities are determined that nowhere shall there be a shortage of fire-fighters. "Compulsion would bring to the country's aid all those people, patriotic and courageous enough, who have not brought themselves to realize that this task is theirs as well as their neighbors.' "

The German broadcaster yesterday said that this conscription is an example of Churchill's ruthlessness; he will throw defenseless people into the middle of the bombardment! These defenseless people, it seems to be implied, should let incendiary bombs do their work and burn up their homes and cities. The argument will not awaken any sympathy. The nazi criticism of the new defensive force indicates that it is proving very effective already. Anyone could tell of places in which scores and even hundreds of incendiaries have been put out by watchers, ready and prompt in their action.

* * *

New Order Pledge of Churches Approved

There has been an encouraging response to the letter of church leaders in which they gave their support to the five principles laid down by the pope, and defined the foundations upon which a Christian order for the world must be built. The *Church Times* says: "Never before have the three great groups of English Christians made a united appeal to their fellow countrymen. This indeed may be a great historic pronouncement but it will be so only if it is followed up by the laity." This may be representative of the Anglo-catholic reply. In the *Friend* there is an answer that lacks nothing in its appreciation and sympathy: "Here is presented the foundation of hope at a time when hope is dim. If we believe that an enduring new order must have a Christian foundation, neither then must we hesitate to cooperate with our fellow Christians who may differ from us in the matter of war."

It is not easy in these days to make the mind of these leaders known to the rank and file and until the declaration is made local it has not done its work. But a beginning has been made. It must always be remembered that the council of which

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* * *

Radio Carries Third Inaugural Scene

It was nightfall when we heard President Roosevelt's inaugural. The setting was described in such detail that those who had any imagination at all could see the ceremony as well as hear the words of the President. Those words came over to us with the utmost clearness. It is everywhere understood that the ceremony of this third inaugural has significance for all those everywhere who believe in the democracy of which the President spoke. It was probably his robust faith in the future of democracy that most impressed the hearers in this land.

* * *

And So Forth

It is not surprising that attention is being given to the threatened invasion of this country by Napoleon in 1803. An exhibition of broadsides, prints and pamphlets published at that time has been arranged in the Bodleian Library.

Plans for coordinating the service of voluntary hospitals and of public health authorities have been prepared under the direction of the Nuffield Provincial Hospital Trust. The minister of health has expressed his warm sympathy for the main purpose of the scheme. There are two main services which need to be related more closely: the local health authority and the hospital which is supported and administered by voluntary service.

The committee of ministers who are to study post-war reconstruction have very wide terms of reference. They are to study not only the problems that face us here, but their relation to international causes. In what direction do we wish to see the nations moved?

Dame Margaret Lloyd George died on Jan. 19 at her home in Criccieth, Wales. It is justly said that she was throughout her husband's long and exacting career an untiring helpmeet. She also had her own part in public life, especially in women's causes. She did much for child welfare and she was a constant worker for the temperance cause.

Bishop Hudson has returned from his visit to America and has conveyed to the Archbishop of Canterbury the news that the Episcopal Church in America has voted to give $300,000 to Anglican missions. The archbishop has committed the task of making an appropriate response to the Missions Council.

There is to be a Polish school of medicine in Edinburgh University. It will be staffed by professors and teachers now with the Polish army in this country, members of the university faculty making up courses the Poles may not be able to give.

EDWARD SHILLITO.

C.O.'s May Total 20,000 Annually

The annual number of conscientious objectors in the United States is expected to reach 20,000, according to Paul Comly French, executive secretary of the National Service Board for Religious Objectors. Mr. French bases his estimate on official figures of the Selective Service System in Washington, which reveal that some 6,700 registrants during the month of November, December and January have been listed as conscientious objectors.

Conference to Study Post-War Problems

Leading churchmen from North and South America will gather in Toronto, Can., June 3-5, to discuss the church's responsibility in formulating a new post-war world order as well as its task in the present crisis, it was announced at the New York office of the World Council of Churches. There is a "strong possibility," it was stated, that the Archbishop of York would attend the gathering. He was one of the leaders at the recent Malvern conference of British churchmen which drew up a comprehensive blueprint for a new order of English post-war life. Described as the largest general international church conference since the beginning of the European war, the Toronto meeting will continue the work of the Oxford, Edinburgh and Madras conferences of 1937 and 1938. These three conferences considered the problems of church and state, Christian unity, and foreign missions.

Episcopalians Hit Draft Exemption of Clergy

A resolution holding that the exemption of clergymen from military duty under the Selective Service Act is neither good religion nor good democracy was adopted at the 102nd annual convention of the Missouri Protestant Episcopal diocese. The delegates voted down a resolution which sought support for the program of the Society of Friends in sending food and other supplies to the civilian populations of occupied European nations. Other resolutions relating to the war, including one which would have asked for clarification of England's war aims before extending aid to Britain, were tabled.

Fellowship Faith Shown

In the words of one official of a leading American relief organization, the opportunity has never been greater for American Christians to "demonstrate their oft expressed faith in world Christian fellowship."

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Buck Privates (Univ.) Bud Abbott, Lou Costello	*Farce.* Life in a training camp, with pretty hostesses, swing music sessions, comedians to keep things lively, and spoiled boys being reformed.	A pretty obvious—and amateurish—*effort to make army camp life appear a glorious experience.*
Four Mothers (War.) L., P., and R. Lane, Jeffrey Lynn, Claude Rains, May Robson	*Domestic life.* Father Lemp backs Ben in a land venture that fails, thus losing town's respect, his house, his job. The family pitches in, however, and all ends well.	Things in the end right themselves too miraculously, but film is more than redeemed by sincere action and direction, and by delightful family relationships and cooperative spirit. Fine musical score. *Appealing.* M, Y
Let George Do It (Film Alliance; British-made) Phyllis Calvert, George Formby	*Melodrama, with music.* George finds his orchestra is hinting British ship movements by musical notes. So, with the help of a British spy, he goes into action!	The spirit of the whole film is gay and fantastic: the orchestral turmoil, George's dream of flying to punch Hitler in the nose, the wild submarine chase. *The kind of war film we hope the British continue.* M, Y
The Son of Monte Cristo (U. A.) Joan Bennett, Louis Hayward, George Sanders	*Melodrama.* By dint of sword play, secret walls, etc., banker son of the famous count rescues the people and duchess of Lichtenberg from the upstart dictator.	Nostalgic sentiment for aristocratic rule, when all was well. In the style but not quite the dashing spirit of "Zorro." For those who must have their adventure, the story will prove *entertaining.* M, Y
This Thing Called Love (Col.) M. Douglas, R. Russell	*Comedy,* which results when a "career woman" insists on three months of marriage in name only to insure against later divorce, with the husband objecting.	A number of ludicrous situations, and the film is smoothly handled. But it wears itself out with much ado about nothing. Ultra sophisticated, it frequently skirts the risqué. *The bedroom farce to end all bedroom farces.*
Victory (Par.) Jerome Cowan, Betty Field, C. Hardwicke, F. March	*Melodrama,* based on Conrad novel. Fugitive pair find happiness on uninhabited island, only to have it threatened by villainous trio who invade their haven.	Delineations of evil by Cowan and Hardwicke have much to do with film's effectiveness. Leisurely building up of atmosphere well done. Speedy elimination of menace makes climax pat, hard to believe. *Unpleasant but compelling.* M

BEST CURRENT FILMS

For Family: The Adventures of Chico, A Dispatch from Reuters, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Spring Parade, The Thief of Bagdad.

For Mature Audience: Christmas in July, Dr. Kildare's Crisis, The Fight for Life, Flight Command, The Great McGinty, Hudson's Bay, Jennie, Kitty Foyle, The Long Voyage Home, The Mark of Zorro, Night Train, Our Town, Pride and Prejudice, Santa Fe Trail.

Jesus was a man—a true man—but a man whose greatness is not recognized until he is seen in the way the early church saw him: as Messiah, Son of God, the Savior and Lord of life.

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By John Knox

[*To be published February 26*]

DR. KNOX is concerned not with "the *historicity* of Jesus"—that has long since been established by scholarship—but with "the historicity of *Jesus,*" with the character of the man who inspired in those who knew him the love and devotion of which the New Testament documents and indeed the church itself are expressions. "For," he says, "it matters not in the least to us to be told with whatever assurance that Jesus lived, unless we can know with something of the same assurance the kind of person Jesus was."

Not a Ghostly Figure, But a Real Person

• The special significance of this book lies in the fact that it is written by a New Testament scholar who not only accepts the results of the most modern critical approach to the person and teaching of Jesus, but one who is himself a contributor to New Testament scholarship. Many people believe, and some scholars among them, that the results of modern historical criticism leave us with only a shadowy, if not a ghostly, figure in the place where a real Person once stood. Dr. Knox, however, affirms that the memory of the man Christ Jesus belongs intimately and essentially to the life of the church, and that to deny its validity is to strike at the church's roots. Besides, he declares, historical research confirms that memory. It is simply not true that we can know nothing about Jesus. We can know a great deal about him.

• With painstaking caution Dr. Knox examines both the Gospels and the convictions of the early church and comes out with a living, human Jesus. He sketches a portrait which seeks to suggest some of the qualities of character that won for Jesus the supreme loyalty of those who first knew him, even to the suffering of torture and death, and that help explain his place in the devotion of the church and his hold upon the imagination of mankind.

JOHN KNOX received his Ph.D. in New Testament history from the University of Chicago. He is a professor in the Divinity School of the university and is editor of the *Journal of Religion.* Previous books: *"He Whom a Dream Hath Possessed,"* essays on the religious life; *Philemon Among the Letters of Paul,* a critical study.

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